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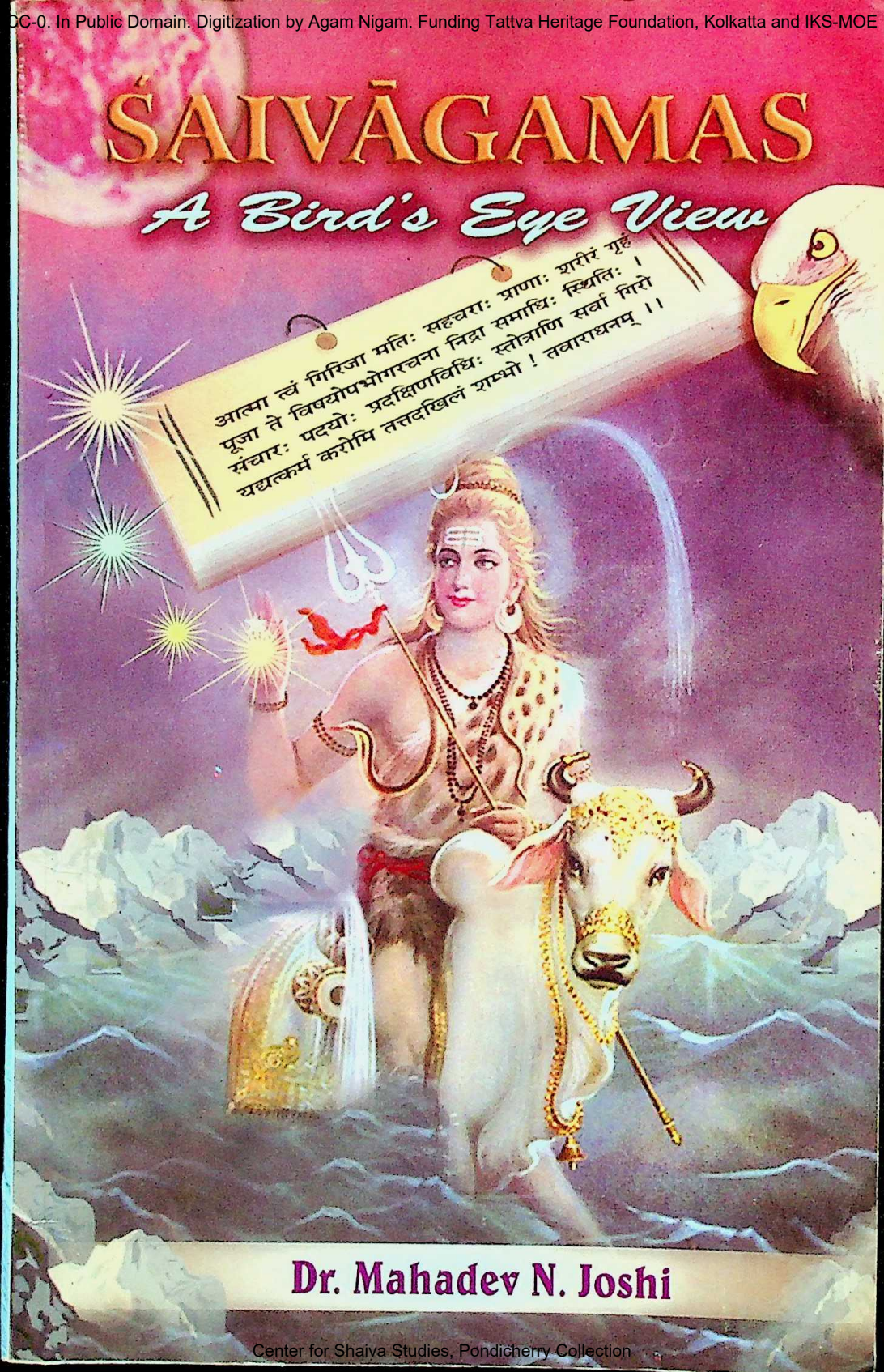
ŚAIVĀGAMAS

A Bird's Eye View

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिः स्थितिः ।
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो ! तवाराधनम् ।।



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ŚAIVĀGAMAS - A BIRD'S - EYE VIEW

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Reader and Co-ordinator

UGC / SAP / DSA / Phase II / Programme

DEPARTMENT OF SANSKRIT
KARNATAK UNIVERSITY - DHARWAD

2001

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ŚAIVĀGAMA - A BIRD'S - EYE VIEW :

- By Dr. Mahadev Narayanrao Joshi, Reader, Department of Sanskrit, Karnatak University, Dharwad - 580 003.

1/8 Demy, Pages - XIV + 134 Copies - 500

Publishers : REGISTRAR
Karnatak University
DHARWAD

First Edition : 2001

© Author

PRICE : Rs. 80 /-

DTP By : Shrisudha DTP Center
"Basavakirana",
Shiradi Saibaba Colony,
Sadhanakeri, DHARWAD - 580008
Phone : 0836 - 749784

Printers : Manohar Printing Press
Market, DHARWAD - 580 001
Phone : 0836 - 790030

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PREFACE

I am extremely glad to find Dr. M.N.Joshi as usual active in his academic pursuits. Within a few months after organising a Seminar on 'Veeraśaivism in the Śaivāgamas' in the Sanskrit Department, Karnataka University, Dharwad under, UGC / DSA / SAP / Phase-II Progamme, he has completed a monograph on "Śaivāgamas" and brought it through the publication process.

He has, in this monograph titled "Śaivāgamas: A Bird's-Eye View", discussed the close correspondence between Veda and Āgama, the meaning of the term 'Āgama' through derivation and syllabic etymology, the origin and date of Śaivism in general. He has also given an account of Saura, Śākta, Vaiṣṇava, Paiśāca, Kāpāla doctrines and Yāmaḷa tradition in its eight divisions. He has noticed and dealt with briefly the three divisions of pure Śaiva, namely, Vāma, Dakṣiṇa, and Miśra. The characteristics of five Śaivas are given. Pancagocaras, daily routine of Pancagocaras, four routines of Śivagocaras, Sāvitrigocaras, etc., are also given a brief treatment. It is further pointed out that the Śaivāgamas were propagated by the pontiffs. A brief account of the Saivagama works, etc., is also given. Names of the Śaiva Mūrtis are given. Then the three principles of Śaivāgamas, viz, Śiva, Sadāsiva, Maheśa, which are Niṣkala, Sakalaniṣkala and Sakala are dealt with in some detail. The five Sadas are explained. A longer account has been that of 'Śiva'; it gives details about the equivalent of Śiva, special features, physical features,

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and spiritual features, functions of Śiva and forms of Śiva. Some account about Rudragaṇās and the family and the attendants of Śiva has been given. The varieties of *Linga* is an interesting topic which includes some details about the twelve *Jyotirlingas*. A few reflections on Brahma and Rudrākṣa are given in the end.

Thus, the whole monograph is a compendium on the Pūrvabhāga of the Śaivāgamas. In spite of the seminar on Veeraśaivism in the Śaivāgamas, no account of Veeraśaivism according to the Śaivāgamas has been included in this monograph, because a book containing all papers presented at the Seminar is being published separately. I expect the book containing the proceedings of the Seminars would come out as early as possible.

I congratulate Dr.Joshi on his worthy attempt in bringing out this monograph. I thank him for requesting me for writing this preface.

Dr.M.Sivakumarswamy

September, 2001 Retd.Professor of Sanskrit

Bangalore University

Bangalore

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शुभाशंसा

- डा महादेव नारायणराव जोशी, कर्नाटक विश्वविद्यालय, धारवाड, के संस्कृत विभाग में प्रवाचक (Reader) पद पर कार्यारत है | इन्होने Saivagamas - A Bird's Eye View शीर्षक ग्रन्थ लिखा हैं | इसको सरसरी तौर पर मैंने देखा | इसमें शौवागमोंका और उनकी विभिन्न शाखाओंका संक्षेप में स्पष्ट परिचय दिया है | जो व्यक्ति शैवागम और उसकी विभिन्न शाखाओं से परिचित नहीं है, उनके ज्ञानवर्धन के लिये यह बहुत उपयोगी होगा, ऐसा मेरा सुनिश्चित मत है |

यहाँ वेद और आगम शैवशास्त्रप्रामाण्य, शैवागमों के सिद्धान्त, अनेक मूल आगम, इत्यादि का परिचय तो दिया ही गया है, पारमेश्वरागम में वर्णित शाक्त, सौर, वैष्णव आदि विभिन्न मतों की भी अधिक जानकारी दी गई है | शैवागमों के पांच भेदों का और उनके सिद्धांतों का एवं इनके प्रवर्तकाचार्यों का विस्तार से परिचय यहाँ देखने को मिलता है | शैवों की दिनचैर्या आदि का विभिन्न शैवागमों की सहायता से वर्णन मिलता है | शैव सिद्धान्त के आमर्दक, पुष्पगिरि, आदि प्राचीन शैव मठो की भी याहाँ चर्चा हुई है | काश्मीरी विद्वान अभिनव गुप्त का मत है कि इन मठो से पूरे भारत में शैवधर्म का प्रचार हुआ और इसकी पुष्टि विभिन्न शिलालेखो और पुराणों से होती है | अट्ठाईस सिद्धान्तागमों का यहाँ उनके वक्ता श्रोता ओं के साथ परिचय दिया गया है |

इस ग्रन्थ के उत्तर भाग में शिव, सदाशिव, आदि पाँच सादाख्य तत्त्वों का भी परिचय दिया गया है जिनकी मुख्य रूप से चर्चा वीरशैवागम में मिलती है | वातुलागम में साकल्य नाम से इनका वर्णन मिलता है, अन्य आगमों में पञ्च ब्रह्म नाम से यह वर्णित है | शिव के साकार स्वरूपों का, उनके अंग में शोभा पाने वाले भस्म, रुद्राक्ष, त्रिनेत्र, वृषभ, आदि के आध्यात्मिक स्वरूपों का भी यहाँ वर्णन किया गया है | भगवान शिव के रुद्र, शिव, महादेव आदि स्वरूपों का , उनकी प्रवृत्ति के काल का भी यहाँ वर्णन है | इतना ही नहीं भगवान शिव के भैरव स्वरूप का भी यहाँ वर्णन दिया गया है और उनके अंग-प्रत्यंग का स्वरूप भी निदर्शित है |

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अंत मे शिवलोक का स्वरूप बतलाकर भगवान शिव से संबद्ध मूर्ति विज्ञान के प्रसंग मे दक्षिणामूर्ति आदि के स्वरूपों का वर्णन है ।

शैव धर्मे कें अनुयायियों के लिये द्वादश ज्योतिर्लिंगों के स्थानों का भी परिचय दिया गया है । ग्रंथ के अंत मे रुद्राक्षों से संबद्ध बहुमूल्य सामग्री यहाँ प्रस्तुत की गई है।

विव्दान लेखक ने इस छोटे से ग्रन्थ मे 'गागर मे सागर' भरने का काम किया है। इस प्रकार की सामग्री बहुत कम पुस्तकों मे मिलती है । शैवागमों के भेदों के साथ, उनके सिद्धांतो का यहाँ प्रामाणिक स्वरूप प्रस्तुत किया गया है। पाठ्य पुस्तक के रूपमें भी यह ग्रंथ अत्यंत उपयोगी है ।

इस प्रयास के लिए विद्वान् लेखक साधुवाद के पात्र हैं । इनसे और भी महत्वपूर्ण उपयोगी ग्रंथों की आशा करते हैं ।

वाराणसी

ब्रजवल्लभ द्विवेदी

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FOREWORD

Āgamas are broadly divided into two divisions *Vaidika* (वैदिक) and *Avaidika* (अवैदिक). While Bauddhāgama and Jaina *Āgamas* are generally considered *Avaidika, Śaiva* (शैव), *Śākta* (शाक्त) and *Vaiṣṇava* (वैष्णव) *Āgamas* are considered to be *Vaidika*. According to *Śaivāgama* Lord Śiva is the Supreme God. This *Āgama* is comprised of four divisions named *Kāpāla*, *Kālāmukha*, *Pāśupata* and *Śaiva*. Mention may be made here of Kāśmiri *Śaivism*, which is popular mostly in North India. The *Śakta Āgamas* propound the Supremacy of *Śakti*, where as *Vaiṣṇava Āgamas* propound the Supremacy of Lord Viṣṇu.

Śaivāgama is an important and notable part of Sanskrit literature. *Āgama* literature comprises of two parts viz : पूर्व and उत्तर. The first part discusses with special reference to the construction of artistic and beautiful Śiva temples, sculpturing of God's idols, description of divine sports as also constructing the sanctum sanctorum in temples. It also describes in detail the various services offered to the God while celebrating, the various उत्सवs like वाहनोत्सव, कल्याणोत्सव, रथोत्सव, etc. It also gives details to be followed in installing divine idols.

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The second part gives details about *Veeraṣaiva Deekṣā* वीरशैव दीक्षा (initiation), the concept of षट्स्थल, अष्टावरण, पंचाचार, etc. In addtion to this, the second part also gives traditional historical details and discusses the concepts of the various दर्शनs, and similar other allied subjects. It may be noted that this publication includes subjects dealt with in the पूर्वभाग (first-part), of *Śaivāgamas* only, with special reference to the topics like समयाचार and other related subjects. An attempt is made in this book to provide as much information as possible regarding Rudra, Śiva, Pārvati, Ganeśa, Skanda, Vṛṣabha, Śivagaṇas, Veerabhadra, the twelve Jyotirlingas, Rudrakṣa, etc.

Dr. Mahadev Narayanrao Joshi

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ACKNOWLEDGEMENTS

At the outset, I express my gratitude to the University Grants commission for having approved this project -"DSA / SAP / Phase-II - Programme" and for sanctioning liberal financial assistance. I am also thankful to Dr.A.M.Pathan, Vice-Chancellor, Karnataka University and Chairman of the Advisory Committee of this project for his help in carrying through this project. I am also thankful to other officers of the Karnataka University.

In undertaking this project (UGC / SAP / DSA / – Phase II - Programme – Śaivāgamas) I have received considerable encouragement and guidance from my revered Guru Prof. Mallikarjuna Paraddi, former Chairman of the Dept. of Sanskrit. I am indebted to Prof. M.Sivakumarswamy, former Chairman, Dept. of Sanskrit, Bangalore University, who, on several occasions, gave me valuable guidance and suggestions, which enabled me to carry through this project. I am equally indebted to him for writing a meaningful foreword to this publication. My special thanks are due to Prof. Brij Vallabh Dwivedi, an outstanding elderly scholar in *Śaivāgamas* and Secretary, Śaiva Bhārati, Jangamwadi Matha, Varanasi, who not only gave me valuable suggestions regarding the project when I had met him in Banaras (Varanasi) but also in writing an appreciation about this book.

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I received valuable help and support from Prof. Dr.B.R.Modak and Prof. Dr.D.N.Shanbhag, my respectable Gurus in bringing out this publication. I express my gratitude to them. I express my thanks to all my colleagues in the Department and to my friends for their help and co-operation. I am particularly thankful to Shri.B.B. Hunagund for his help in bringing out this publication. I am also thankful to Shri Anil Kulkarni for undertaking the DTP work and to Akalwadi Brothers of Manohar Printing Press for the neat printing of this book.

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PART – I

ŚAIVĀGAMA

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PART – I ŚAIVĀGAMA

Introduction:

Vedas, Upaniśads, Araṇyakas, Vedāntas, etc, had a remarkable importance and position in respect of higher intellectual thinking in the ancient Indian history.
It whould not be an exaggeration, if it said that these were the main source and the firm basis for the enlightened thoughts and philosophy. Since these require deep thinking and intelligence to follow them, they proved to beyond the capacity of the common man's understanding. So, Āgamas, which were very close to the perceiving capacity of even a common man, came into existence on the basis of Bhakti (Devotion) and Karma (Work). Āgamas therefore included Brahma Tatva as embodied in the Vedas but in a simplified manner and as such enabled even common people to understand them. Thus, Vedas and Āgamas originated from the common source. "The Brahma", just like the stream of hot and cold waters emerge from the same source at Gangotri.

These Āgamas, which were referred to by the common people could not protect their originality. However, because of the efforts of Abhinavagupta, who was a rare scholar among the ones countable on fingers, we are able to get at least a portion of Āgamas in original form. An attempt is made here to understand in brief the Śaivāgamas on the basis of available Āgmas.

The sum and substance of the Śaivāgamas is that - human religion is only one; all are equal; everyone

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should lead a happy and peaceful life; everyone should chant *Śivamantra* whole-heartedly (with the help of necessary *mantras*); undertake good deeds (*karmas* indicated in *Śaivāgama*) and attain *Śivasānidhya* with wholehearted devotion. Here, it is to be noted that the doctrines contained in the *Āgamas* are valid from the time they came into existence in as much as they never discriminate against the rich and the poor, man and woman, caste and creed, etc. Welfare of mankind is their motto. It is interesting to note that these very principles are the corner stones of the constitutions of the countries of the world. The study of *Śaivāgamas* proves to be a guideline for solving many problems of the present day society. So, it is clear that the study of the *Śiavāgamas* is very important to one and all.

On the basis of the Supreme Śiva *tatva*, the *Siddhanta* of *Śaivāgamas* ultimately leads to the welfare of the society and mankind thus accepted by anybody at any time.

1. *Veda-Āgama*

नमस्तुङ्ग शिरश्चुंबि चन्द्रचामरचारवे ।
त्रैलोक्यशिखरारंभ मूलस्तंभाय शंभवे ।।

Indian tradition is such that many scholars from all over the world have accepted it to be great. In the tradition of our country since ancient times, *Veda* and *Āgama* have equal importance and authority. This is true particulary because, both of them have the great supernatural force as their common source. This force is given various names by different races as per their

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philosophy and type of thinking. It is to be noted that there are various types of traditions, cultures, religions, customs, philosophical thoughts and innumerable names of Gods existing today. Accordingly, many scriptures (धर्मग्रंथाः) came into existence for the welfare of mankind in general.

Our ancestors have given the guidelines for studying such literature. Accordingly, we have to study this literature with an unbiased mind to realize that सृष्टिकर्ता of the world is Brahma, पालनकर्ता is Viṣṇu and प्रलयकर्ता is Maheśvara. In the hymn of creation in ṚgVeda (नासदीय सूक्त X. 129), it is stated that this supernatural force is still a mystery.

To study such a vast literature having no bounds, we have to refer to *Veds*, *Āgamas*, *Śāstras,* etc. In this context, let us refer to the *Āgamas*. Each syllable of the word *Āgama* has specific meaning as indicated below.

आ - Stands for आगतम् means that which comes from
ग - Stands for गतम् means that which has entered into
म - Stands for मतम् means that which is approved of

The one that comes ultimately from the mouth of Śiva corresponds to आगतम् . The one received by Girija/ Pārvati corresponds to गतम् and what has been approved by Vāsudeva is मतम् . *Āgama* is that sacred knowledge which originated from Śiva and Pārvati and which has

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come down through various *Ācāryas* (आचार्या) and their traditions.

आगमं निगमं चैव तन्त्रशास्त्रं द्विधा मतम् ।
महेश्वरेण यत्प्रोक्तं आगमं तन्निगद्यते ।।
देवीप्रोक्तं महातन्त्रंदेनिगमं तद्विदुर्बुधाः ।। (रुद्रयामळे)

2. *Śaiva Śāstra Pramāṇa* (Authority)

ब्रह्मा कृतयुगे पूज्यः त्रेतायां भगवन् रविः ।
द्वापरे दैवतं विष्णुः कलौ रुद्रो महेश्वरः ।
ब्रह्मा विष्णुस्तथा सूर्यः सर्व एव कलिष्वपि ।
पूज्यते भगवान् रुद्रः चतुर्ष्वपि पिनाकधृक् ।। (रुद्रयामळे)

Śāstra has declared that *Brahma* in *Kṛta Yuga, Sūrya* in *Tretā Yuga, Viṣṇu* in *Dvāpara Yuga* and *Rudra* in *Kali Yuga* have been the venerated deities. Though *Brahma, Viṣṇu* and *Sūrya* have been accepted as *Paratatva* in *Kali Yuga, Bhagavān* (or God/Deva) *Rudra* is being venerated more than these three deities. It is *Bhagvān Rudra* only who has ordained. He (*Rudra*) has to be accepted as *Paratatva* and the different procedures (routines) of why he alone has to be accepted as *Paratatva*. This *Śāstra* is known as *Śaiva Śāstra*. Details about the *Śaiva Darśana* can be found in Chapter 44 of *Bhaviṣya Purāṇa*, Chapter 71 of *Varāha Purāṇa*, Chapter 33 of *Āditya Purāṇa* as also in *Linga Purāṇa* and *Skanda Purāṇa, Prajāpatyasmṛti, Vijnāneśvara-samhitā*, and *Parāśarasamhitā*, in the *Nāradiya, Brahmānḍa, Vāmana* and *Garuḍa Purāṇas*.

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3. Origin and time of *Śaivāgama*

It is not easy to conclude about the age of the earth. Hence, it is clear that it is much more difficult to ascertain the antiquity of the Indian Scriptures. It is believed that *Śaivāgamas* originated from the creator of the world.

आगतं शिववक्त्रेभ्यो गतं च गिरिजानने ।
मतं च वासुदेवस्य तस्मादागममुच्यते ।। (रुद्रयामळे)

As ordained by Lord Krishṇa who appeared in incarnation at the end of *Dvāpara Yuga* to punish the wicked and protect the righteous, the *Ṛṣis* wrote in accordance with the power of knowledge, strength coupled with brilliance, many books on Dharmaśāstras. In accordance with the provisions of *Parāśarasmṛti* as contained in the dictum *Kalau-Pancavivarjayet* (कलौपञ्च विवर्जयेत्). Sacrifices and other attendant observances had been stopped, and in order to revive these observances supreme Lord Śiva taught (instructed) the people on *Śaivāgamaśāstra*. As a result of this, Lord Vāsudev Kriṣṇa wrote *Pāncarātraśāstra* and sages like Bhṛgu wrote *Vaikhānasāgama*, respectively. Whosoever wrote whatever and according to one's desire, as such writings did not get proper publicity, even *Śaivāgama* was approved by Lord Kriṣṇa and publicised accordingly. This fact has been explained in detail in *Pāncarātra* and *Vaikhānasa Āgamas*.

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4) Pre-eminence of *Śaivāgama* (Excellence of *Śaivāgama*)

As explained in *Pāncarātrāgama,* this *Āgama* also is derived from the *Vedas* and accepted by disciples. This (*Āgama*) is the epitome of the *Vedas* and as such is to be taken as the supreme principle or doctrine. It has originated from God Śiva and holds 28 *Tantras.* (Doctrines)

वेदसारमिदं तन्त्रं तस्माद्वैदिकमाचरेत् ।

वेदान्तार्थमिदं ज्ञानं सिद्धान्तं परमं शुभम् ।।

ऊर्ध्वस्रोतोद्भवं श्रेष्ठमष्टाविंशतितन्त्रकम् ।

वेदसारमिदं ज्ञेयं अन्यत्त्वन्यार्थसाधनम् ।। (मकुटागम)

It is ordained that this *Āgama* should be taught to those well-versed in *Vedas* and they in turn should take it as befitting and desirable and worthy of reciting it again and again (*Pārāyaṇa*).

This doctrine or principle is the epitome of the *Vedas*. Other doctrines are not related to these *Vedas* or they are outside the *Vedas* and hence deserve to be rejected. The rules of conduct or behaviour as embodied in this *Āgama* are identified as *Vedic* rules of conduct. In the way in which *Brāhmin*s, *Ṛṣis* and the sacred Gangā are held in high esteem, in the same way, this *Āgama* (*Śāstra*) is also equally pre-eminent.

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त्रयीनिष्ठाय दातव्यं अध्येतव्यञ्च वेदवत् ।।

(कपर्दिसंहिता 1-34, पूर्वकारण 1-73, उत्तरकारण 1-84, सुप्रभेद 1-8)

सिद्धांतो वेदसारत्वादन्यद्वेदबहिष्कृतम् ।
सिद्धांतविहिताचारो वैदिकाचार उच्यते ।। (कामिक)
त्रयी साङ्ख्यं तथा योगशास्त्रं पाशुपतं तथा ।
सात्वतं चेति - - - - - - - - ।।
एतानि पञ्चशास्त्राणि मूलभूतानि वै मुने ।
युगे युगे विभज्यन्ते विष्णुसङ्कल्प चोदितैः ।।
तत्तत्कर्मसमाख्याताः शास्त्रास्त्रय्यादि संहिताः ।
प्रादेशीक्यो निवर्तन्ते ह्रासकालानुसारतः ।।
(अहिर्बुध्न्य सं ।)

To understand *Āgamaśāstra* fully or comprehensively, one should have necessarily studied, as a prerequisite, the *Vedas, Sānkhya*, *Yoga*, *Pāśupata* and *Sātwat Śāstra*, which form the foundation of the *Āgamaśāstra*.

These five *Śāstra*s suffer ups and downs or undergo waxing and waning as ordained by Lord Viṣṇu and in accordance with local seasons and customs. Depending on circumstances and tenets of other *Śāstras,* these are explained occasionally by sages for the benefit of their followers.

5. *Śaivamata* or *Śaiva* Principle

As time passed, there was a difference in the style of thinking, traditions, etc. Each *Ācārya or Dharmaguru*

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moved his own way. Thus, the one that existed in the beginning, branched off into many divisions. Each division tried to magnify its own circle pleading that for studying all the divisions, one lifetime was insufficient and it was better to study their own style of thinking and follow it for the welfare of their society. Thus, many traditions and tenets came into existence.

शैवं, पाशुपतं, सोमं नकुलं (वातुलं) च चतुर्विधम् ।
शैवभेदमितिज्ञेयं सङ्करं न समाचरेत् ।।

There are four divisions following the tenets of *Śaivaśāstra*. These are – *Śaiva*, *Pāsupata*, *Soma* and *Nakula* (*Vātula*). While studying any one of these, it is forbidden to mix ideas or principles of one division into another and continue studying.

एतच्चतुर्विधं शास्त्रं भेदाभेदमितिस्मृतम् ।
चतुर्विधेषु शास्त्रेषु यो भक्त्या दीक्षितः क्रमात् ।।
त्रयाणां शास्त्रनाम्नातु प्रोच्यते सकळावधि ।
चतुर्थे तु स्थितानां तु निष्कळे कळवर्जितम् ।
शैवे तु वर्तते पुंसां शैवाश्चेति प्रकीर्तिताः ।।
पाशुपतादिशास्त्रेषु तथा नामान्युदीरिताः ।
त्रिषु शास्त्रेषु भेदानि भिद्यन्ते स्वस्वमार्गकैः ।
इदानीं शैवभेदानि लक्ष्यन्ते तु समासतः ।। (सुप्रभेद चर्यापाद)

The above-mentioned Divisions do have similarities and differences among them. This means there are marginal differences in them. Those who have been initiated into the study of these are ordained to

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follow the customs and rituals pertinent to or embodied in their respective *Śāstra*, in which they are initiated. Though *Śaiva Pāśupata* and *Soma Śāstras* propound or propagate idolatry, in reality they indicate idol worship. But, the fourth *Śāstra*, *Nakula*, proposes non-idolatry worship only. Though the followers of this *Śāstra* worship without any idol, they do maintain worshipping or offering worship in front of the Universal Spirit. God Śiva is the principal deity to be worshipped in all these four *Śāstras*. In spite of this, the followers of each one of the *Śāstras* are identified by the particular name of the *Śāstra* prefixed to their name as *Śuddha Śaiva*, *Pāśupata Śaiva*, *Soma Śaiva* and *Nakula Śaiva*.

6. *Pāśupata* Doctrine (*Pāśupatamata*)

उमापतिः पशुपतिः श्रीकण्ठो ब्रह्मणः सुताः ।
उक्तवानिदमव्यग्रो ज्ञानं पाशुपतं शिवः ।।

(महाभारत, शान्तिपर्व - 359)

In *Pancādhyāyi Śāstra*, written by Paśupatisvara, the following five subjects have been discussed: 1. *Kārya*, 2. *Kāraṇa*, 3. *Yoga*, 4.*Vidhi* and 5. *Dukhānta*.

तन्त्रं पाशुपतं नाम पशुपाशप्रमोच नम् ।
मद्वक्त्रान्निसृतं विष्णोः सङ्कल्प प्रविजृंभितम् ।। (अहिर्बुध्न्य संहिता)

All living beings are identified by the name *Paśu*. God Śiva is their deity, Lord or Master.

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Pancādhyāyiśāstra was written for helping the living beings. Since this was narrated by *Paśupati* himself, this *Śāstra* gained respect and came to be known by the name *Pāśupatamata.*

अष्टकान्डमिदं प्रोक्तं मया तन्त्रमनुत्तमम् ।
पतिकान्डमथाद्यन्तु पशुकान्डमतः परम् ।।
पाशकान्डं तृतीयन्तु प्रोक्तं पञ्च प्रभेदतः ।।
शुद्धचर्या च मिश्रा च कान्डे द्वे परिकीर्तिते ।।
देवकान्डमथो षष्ठं दीक्षाकान्डमतः परम् ।
सायुज्यमष्टमं प्रोक्तं कान्डं पाशुपतं महत् ।।
अष्टकान्डमिदं शास्त्रं सुदर्शनमयं हरेः ।।
दिव्यं पाशुपतं शास्त्रं मयैवोक्तं महामुने ।। (अहिर्बुद्न्य संहिता)

This Doctrine has been divided into 8 divisions as under:

1. *Patikāṇḍa*, 2. *Paśukāṇḍa*,
3. *Pāśukāṇḍa* 4. *Śuddha-cāryākāṇḍa*,
5. *Miśrācāryākāṇḍa*, 6. *Devatākāṇḍa*,
7. *Deekṣākāṇḍa* and 8. *Sāyujyākāṇḍa.*

This *mata* or doctrine was propagated by *Kukṣi*, *Gārga, Mitra* and *Kāruśya*, the four disciples of Lakuna. *Pāśupata* doctrine is one of the branches in the traditionally known *Śaiva* doctrine.

In this, God Rudra is the supreme deity. He only is the cause for this world. Atoms are the material cause for this world. He (Rudra) only grants *Moksha.* Non-Vedic Rituals like decorating oneself with ash and

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garland of bones, holding the skull as an alms bowl and depositing alms received in it and making a meal of it, holding a jar of liquor, *tadarcana* (पूजां), staying in the cremation ground, *Mudrikaṣatkadhāraṇa* (मुद्रिकाषट्कधारणम्), wearing *Rudraksa* are the means to attain *Moksha*. By being initiated into the *Śaiva* doctrine, even a *Cāndāla,* (an outcaste or wicked man) may become a *Brāhmin* or a monk. These are known or identified as good conduct rules or rituals (*Śiṣṭācāra* शिष्टाचारः).

7. Different Doctrines

1.*Saura* Doctrine

ब्रह्मेन्द्रसावनाः सूर्य इतिसौरश्चतुर्विधः ।। (पारमेश्वर संहिता.)

Saura doctrine is composed of the following four divisions.

1. Brahma, 2. Indra, 3. Sāvana, 4. Sūrya

The followers of these worship Sūrya, the Sun god. But their rituals differ from each other.

2. *Śākta* Doctrine

नित्यानित्याशाबराख्याः शक्तिश्चेतिचतुर्विधाः ।
शाक्तभेदमितिज्ञेयं सङ्करं न समाचरेत् ।। (पारमेश्वर संहिता.)

Śākta Doctrine is divided into the following four branches :

1. Nitya, 2. Anitya, 3. Śābara, 4. Śakti

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Mixing or combining of Rituals of one with the other is prohibited.

3.*Vaiṣṇava* Doctrine

गोपालं पाञ्चरात्रंच नारसिंहं च वैष्णवम् ।
नारायणं पञ्चविधं सङ्करं न समाचरेत् ।।

Vaiṣṇava doctrine is divided into the following five branches:

1. *Gopāla*, 2. *Pāncarātra*, 3. *Nārasimha*, 4. *Vaiṣṇava* and 5. *Nārāyaṇa*.

Each of the branches exhibits subtle differences noticed in *Vaiṣṇava* doctrine. Mixing or combining of the rituals of one branch in the other is forbidden.

4. *Paiśāca* Doctrine

गाणापत्यं वीरभद्रं भैरवं शरभाभिदम् ।
नन्दिकेशं च कौमारं पैशाचमिति सप्तधा ।। (पारमेश्वर संहिता.)

Paiśāca doctrine comprises of the following seven divisions.

1. *Gāṇāpatya*, 2. *Veerabhadra*, 3. *Bhairava*, 4. *Śarabha*, 5. *Nāndikeśa*, 6. *Kaumāra*,7. *Paiśāca*.

अष्टकोटि महाभेदं गाणापत्यमतं प्रिये ।
सप्तधा वीरभद्राख्यं भैरवं चाष्टभेदितम् ।।
शारभं तत्पञ्चविधं नान्दिकेशं त्रिधोदितम् ।
कौमारमिति पैशाचमतं तु त्रिविधं प्रिये ।। (पारमेश्वर संहिता.)

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In the above-mentioned seven divisions of *Paiśāca* doctrine, *Gāṇāpatya* doctrine consists of 8 divisions, *Veerabhadra* doctrine consists of seven divisions, *Bhairava* eight divisions, *Śarabha* five divisions, *Nāndikeśa* three divisions, *Kaumāra* two divisions and *Paiśāca* only one division.

5) *Kāpāla* Doctrine

निरीश्वरं सेश्वरं च कापालं भैरवं तथा ।

चतुर्विधं तु कापालं सङ्करं न समाचरेत् ।। (पारमेश्वर संहिता.)

There are four divisions in *Kāpala* doctrine as shown below:

1. *Nireeśvara*, 2. *Seśvara*,
3. *Kāpāla* and 4. *Bhairava*.

Mixing or combining of the rituals of one branch in the other is forbidden.

***Yāmala* Tradition**

चतुषष्टि तन्त्राणि यामळादीनि पार्वति । (महाविश्वसारतन्त्र)

Sixty-four *Yāmala* traditions have been expounded by Lord Śiva himself. The *Yāmala Śāstra* contains about one lakh twenty five thousand verses. This was conveyed as a piece of advice by Lord Īśvara to Srikanṭha, Srikanṭha to Bhairava and later on to Devadatta. This Devadatta had 14 disciples by such names as Rakta Bhairava, Jwala, Heli, Vāma, Vijaya, Seesāmsa,

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Gajakarṇa, Canḍa, etc. Some of these belonged to Madhya Deśa, Sauraṣṭra and Sindhu. All of them were generally *Brāhmins* following the *Atharvaṇa Veda*.

There are eight divisions in *Yāmala* Tradition as follows:

1. *Skanda Yāmala* 2. *Brahma Yāmala*
3. *Viṣṇu Yāmala* 4. *Yama Yāmala*
5. *Vāyu Purāṇa* 6. *Kubera Yāmala*
7. *Indra Yāmala* 8. *Rudra Yāmala*

But according to some, the eight divisions are as follows :

1. *Rudra Yāmala* 2. *Śiva Yāmala*
3. *Viṣṇu Yāmala* 4. *Brahma Yāmala*
5. *Devi Yāmala* 6. *Āadi Yāmala*
7. *GaṇeŚa Yāmala* 8. *Āditya Yāmala*

These divisions can be confirmed by referring to standard books on the subject.

The book *Brahma Yāmala*, written in 1052 A.D. (*Āgama Prakāsha* By Asuri Srinivasa Ayangar and Tirupati Srinivas Ayangar. Page.8) is supposed to be available in Nepal. These eight books are supposed to be dealing with such sentiments as wanton or uncontrolled behaviour (स्वच्छन्दः), anger (क्रोधः), intoxicant mind (उन्मत्तः),

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ferocity (उग्रः), *Kāpāli* (कापालिः), *Jhankāra* (झंकारः), *Śekhara* (शेखरः) and *Vijaya* (विजयः). In the way in which Rudra and Bhairava are described in Śaiva doctrine, in the same way *Yāmala* doctrine describes the attributes of Bhairava.

In addition to the eight *Yāmala* books, there are two more books with titles *Pingala Mata* (Doctrine of Pingala) and *Jayadratha Yāmala* (Doctrine of Jayadratha).

The book *Jayadratha Yāmala* explains the subjects treated or discussed in the book *Brahma Yāmala*. It contains about 24,000 explanations or comments. The book *Pingala Mata* (Doctrine) explains the subjects dealt with in *Jayadratha Yāmala*. Both these books are available in Nepal. The subject dealt with is magic or sorcery (शिरच्छेदन), which explains about beheading (guillotining). This practice was prevalent in Kāmbhoj. It appears there is a reference in the Rāmāyaṇa indicating that Rāvana followed or knew this *Vidyā* (*Sādhana*).

These eight books dealing with *Yāmala* doctrine explain about the deities mentioned in the books and treat them as the principle. These very principles are taken as the doctrines.

In the book *Śukapraśna Samhitā* 36 – (256-257)

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वैष्णवं द्विविधं प्रोक्तं षड्भेदं शैवमुच्यते ।
कापालं शुद्दशैवं च प्रापं चैव महिव्रतम् ।।
वामं पाशुपतं चैव षड्भेदं शैवमुच्यते ।। (शुकप्रश्न सं)

It has been mentioned that *Vaiṣṇava* doctrine comprises of two divisions as *Pāncarātra* and *Vaikhānasa*, and *Śaiva* doctrine comprises of six divisions as *Kāpāla, Śuddha Śaiva, Prāpa, Mahivrata, Vāma* and *Pāśupata*.

8. *Śaiva Śāstra* – (*Saumya - Rudra* - Gentle and Fierce Divisions)

सौम्यं रौद्रं द्विधा वत्स शैवं सौम्यमिति स्मृतम् ।
तदन्यतत्रिविधं तन्त्रं तद्रौद्रमिति कीर्तितम् । (सुप्रभेद)

Śaiva doctrines are divided into two divisions as *Saumya* (Mild) and *Rudra* (Fierce). Of these, the first division (*Saumyabhāga*) is taken to be *Sātvika* (Virtuous) *Pāśupata, Soma* and *Lāguḍa* are included in *Rājas*, (*Rudra*) (Fierce). It has been laid down that worship offered in accordance with rituals prescribed in *Rudra* doctrine would beget results with *Raudra* (Fierce) qualities. Similarly, worship offered in accordance with *Saumya* (Gentle/Mild) doctrine, which forms part of *Śaivāgama*, will beget *Saumya* (Gentle/Mild) results. Therefore, it is preferable to offer worship as prescribed and consecrated according to the procedure laid down in *Saumya* doctrine.

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Worship can be offered to the deities consecrated according to *Saumya* doctrine. But deities which are consecrated according to *Saumya* doctrine should not be worshipped according to the procedure laid down in *Raudra* doctrines, for the reason that while *Saumya* doctrines follow Vedic traditions, *Rudra* doctrines are outside the ambit of *Vedic* traditions. In other words, they run contrary to *Vedic* traditions.

सिद्धान्तो वेदसारत्वात् अन्यद्वेदबहिष्कृतम् ।
सिद्धान्तविदिताचारो वैदिकाचार उच्यते ।। (कामिकागम)

Universally recognised as established doctrines, *Saumya* principles are in accordance with *Vedic* principles. The customs and practices followed by the remaining three are contrary or against *Vedic* principles.

वेदसारमिदं तन्त्रं तस्माद्वैदिकमाचरेत् ।
वेदान्तार्थमिदं ज्ञानं सिद्धातं परमं शुभम् ।।
ऊर्ध्वस्रोतोद्भवं श्रेष्ठं अष्टाविंशति तन्त्रकम् ।
वेदसारमिदं ज्ञेयं अन्यत्त्वन्यार्थसाधनम् ।। (मकुटागम)

The 28 *Āgamas,* which have originated from *Ūrdhvasrotas* (ऊर्ध्वस्रोतस्), which is one of the five faces of Lord Sadāśiva, are identified as epitomes of *Vedas*. A study of other religious books explaining the tenets or canons of other *Śāstras* enables us to attain worldly pleasures and lead a happy life. As the subject embodied in the 28 *Āgama* books relates to or expounds *Vedic*

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principles, it is being treated as of high status or superior to others.

9. *Vāma, Dakṣiṇa* and *Miśra*

The three Divisions of Pure *Śaiva*

शैवं पुनश्चतुर्भिदं वामं दक्षिणमेव च ।
मिश्रं चैवतु सिद्धान्तं तेषुसिद्धान्तमुत्तमम् ।
अष्टाविंशति भेदेन सिद्धातं श्रुणु तत्वतः ।। (कारणागम)
शास्त्रं चतुर्विधं ज्ञेयं वाम दक्षिणमिश्रकम् ।
सिद्धान्तेन समायुक्तं चतुर्धेवं प्रकीर्तितम् ।।
वामादिशास्त्रभेदेषु या दीक्षा वर्तते क्रमात् ।
वामी च दक्षिणी मिश्री सिद्धान्ती च प्रकीर्तिताः ।।
(सुप्रभेद चर्यापाद)

The principles of *Śaiva Śāstra* have been explained in four divisions as *Śaiva*, *Pāśupata, Soma* and *Nakula*. The first one of these, i.e. Pure *Śaiva*, is subdivided into four divisions as i) *Vāma* ii) *Dakśiṇa* iii) *Misra* and iv) *Siddhānta*. Persons getting initiated into the ritual of these Divisions are recognised by the respective nomenclature of the Division as *Vāmee, Daksiṇee, Misree* and *Siddhantee.*

1. *Vāma Śaivās:*

They follow the principles of *Tantraśāstra*.

मूलावतारतन्त्रादि शास्त्रं तद्वामशैवकम् । (पूर्वकारण)

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2. *Dakṣiṇa Śaivas:*

Dakśiṇa Śaivas follow the principles of *Swachhanda Śāstra*, which allows them unbridled freedom.

स्वच्छन्दादीनि शास्त्राणि दक्षिणं शैवमुच्यते ।। (पूर्वकारण)

3. *Miśra Śaivas*:

They are also known as *Yāmalas*. They worship seven important female deities. As this is a mixture of *Vāma* and *Dakśiṇācār*, it is known by the name *Miśra.* Followers of *Śaiva* principles (*Siddhānta*) do not accept or recognise them.

मिश्रयामळमित्युक्तं सप्तमातृप्रधानकं ।
वामञ्च दक्षिणंचैवतद्द्वैयोर्मिश्रकन्तु हि ।।
शैवबाह्या समाख्यातास्ते तु शैवेप्यपूजिताः । (सुप्रभेद चर्या)
सिद्दान्त मिश्रमित्युक्तं नवयामळसंज्ञकम् । (सुप्रभेद चर्या)

This *Miśra Śaiva* got mixed up with another *Śaiva* principle and this mixture came to be known as *Nava Yāmala*. We get more details about the followers of this system in the Chapter *Samayācār Vidhi.* There appears to be no connection or relation between the followers of *Siddhānta* Division and *Miśra* Division.

वामाचारस्तु वैपञ्च, दक्षिणेऽपि तथैवच ।
द्वयोर्मिश्रं च गुरवः पञ्च पञ्चैव चोदिताः ।।
सिद्धान्तमिश्र शैवानां पञ्चानां लक्षणं शृणु ।

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आचार्यस्साधकश्चैव समयी पुत्रस्तथा ।।
चित्रकेटक इत्युक्ताः मातृयज्ञेषु पूजिताः ।
शूद्रशैवाख्यदीक्षया दीक्षितः क्रमात् ।।
साधकादि चतुष्काणामाचार्यस्त्वधिपः स्मृत ।
मातृणां स्थापनं पूजा, तासां मन्त्रैस्तु तर्पणं ।।
स्नपनोत्सव शान्त्यादि त्वाचार्येणैवकारयेत् ।
मिश्रकोक्तानि कर्माणि त्वितरैस्साधकादिभिः ।।
शिवाग्रजान्वयोभूत्वा आचार्यादि च तुष्ककाः ।
उक्तः पारशवश्चैव चित्रकेटक नामतः ।।
आसोस्तितर त्र सिद्धान्तः शिवेवासिमान्यतः । (रत्नत्रय)

There will be five preceptors well versed and dedicated and worthy of being worshipped in each of *Vāma, Dakśiṇa, Miśra* and *Nava-Yāmala* Divisions. They are known (by the names) as *Ācārya, Sādhaka, Samayee, Putraka* and *Citraketaka* respectively. All of them worship the seven female deities (*Brahmyadee*). *Ācārya*, the first of these, being consecrated or initiated according to the precepts of *Śuddhaśaiva* doctrine will be the head or chief for the remaining four. All rituals and rites such as installation of the female deities, offering worship, libations, ablutions, etc. will have to be performed under the guidance of the *Ācārya* only. The remaining may perform such observances in accordance with the procedures and practices laid down in *Miśraśāstra.* The first four starting with *Ācārya* are known as *Śaiva Brāhmins* and the fifth, *Citraketa*, is known by the name *Pāraśaivas*.

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Sadāśiva

Śaiva	Pāśupata	Soma	Nakula
(*Saumya*)	(*Raudra*)	(*Raudra*)	(*Raudra*)

Vāma	*Dakṣiṇa*	*Miśra*	*Siddhānta*
(*Vāmee*)	(*Dakṣiṇee*)	(*Miśree*)	(*Siddhantee*)

Vāma + Dakṣiṇa = *Miśra*

Twenty-eight *Samhitās*

Vāma + Dakṣiṇa + Siddhānta = Nava Yāmala

Five Brahma Ṛṣis (Sages)

4. *Siddhānta* statements made by credible persons after careful thinking are known as *Siddhānta* or principles. Lord Śiva, for the welfare and well-being of all narrated 28 *Āgamas*. As such these are known as *Siddhānta* or principles (Theory).

आप्रक्तिरत्र सिद्धान्तः शिवविवासिमान्यतः । (रत्नत्रय)
कामिकादि शिवज्ञानं मूर्धा भगवतस्सदा ।
इतराणि महेशस्य हृत्कंठाद्यङ्गकानि वै ।।
पूर्वपक्षतया तानि कथितानीह शंभुना ।

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हेयोपादेयवस्तूनां निर्णये परमार्थतः ||
तत्सर्वमधरी कृत्य शैव सिद्धान्त ईरितः ||

(पूर्वकारण)

The above-mentioned verse testifies to what is stated above. The 28 *Āgamas* together with their divisions and Sub-divisions belong to *Siddhānta* Theory.

Whereas scriptures such as classical compendiums like *Kāmika* are supposed to be originating from the head of the Supreme Lord Śiva, Scriptures like *Pāśupata, Soma, Lākuḷa, Vāma, Dakśiṇa, Miśra*, etc. are supposed to have been placed in the heart, neck, etc. though all these have been narrated by Lord Śiva.

10. *Panca Śaivas*

आचार्यलक्षणं वक्ष्ये लिंगसंस्थापनायच |
पञ्च शैवाः समाख्याताः सिद्धान्तेतु प्रजापते ||
प्रथमोऽनादिशैवस्तु स शैवस्तु सदाशिवः |
आदिशैवो द्वितीयस्तु स शिवब्राह्मणः स्मृतः ||
तृतीयस्तु महाशैवः स शवो विप्र उच्यते |
चतुर्थश्चानिशैवस्तु नृपश्चैव तथा स्मृतः ||
पञ्चमोऽन्तरशैवस्तु शूद्रश्चेति तथा मतः | (पूर्वकारणागम)

People from all castes, classes and communities may get themselves initiated in *Śaiva* doctrine. Persons so initiated are identified by five different names as under:

1) *Anādi Śaiva* 2) *Ādi Śaiva* 3) *Mahā Śaiva* 4) *Anu Śaiva* and 5) *Antar Śaiva*.

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1. *Anādi Śaivas*

अनादिशैवः शंभुः स्यादथ तस्य गणा अपि ।। (चन्द्रज्ञान उत्तरार्धः)
शक्ती मुक्ती विशक्ती च नादो बिन्दुरिति स्मृतम् ।
सदाशिवेश्वरश्चैव षट्स्थाने ये च सन्स्थिताः ।।
अनादिशैवास्ते प्रोक्ताः ।। (सुप्रभेद चर्या)

The most venerable Lord Śiva being the author of *Śaiva* doctrine as also *Śaiva Āgamas*, the great *Śambhu* as he is also addressed by this name, and his group of demi-god attendants (गण) are called by the name *Anādi Śaivas*. In addition, *Śakti*, *Mukti, Vimukti, Nādabindu* and *Sadāśiva* who occupy six different positions on the person of Lord Śiva are also identified by the name *Anādi Śaivas*.

2. *Ādi Śaivas*

They are known by the name *Śiva Brāhamaṇas*

आदिशैव इति प्रोक्तः सशिवो ब्राह्मणो गुरुः ।
शिवोद्भवं तु शैवं स्यात् शैवोद्भव स्सदाशिवः ।।
सदाशिवात्तु संभूता शिवसृष्टिरुदाहृता ।
शिवेनस्थापितं शैवं शैवेन स्थापितं शिवः ।।
शिवशैवविशुद्धात्मा शिवब्राह्मण इष्यते ।।
चातुर्वेदाधिकारित्वात् शैवसिद्धान्तपासगः ।
चातुर्वर्णाधिकारित्वात् आदि शैव इति स्मृतः ।
आदिशैवः शिवो रुद्रो शुद्धात्मा शुद्धशैवकः ।।
तस्माच्चैव प्रकर्तव्यं प्रतिष्ठाद्युत्सवान्तकम् ।। (पूर्वकारण)

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Ādiśaivas are not only known by the name *Śiva Brāhmaṇs* but they are also known by the unique name *Śaiva Brāhmaṇa Guru*, that is *Śaiva Brāhmaṇa* Preceptor. *Śaiva* originated from Śiva and from *Śaiva* originated *Sadāśiva*. This *Sadāśiva* created his own world (सृष्टिः). In this way *Śaiva* doctrine, in other words *Śaiva Āgamas*, originated from Śiva and from *Śaiva* Śiva got established. *Śaiva Brāhamaṇas* are those who possess a pure soul and who fully understand and follow the tenets and principles as also the traditions of *Śaiva* doctrine. They are well-versed in the four *Vedas*, learned scholars or experts in *Śaiva* doctrine and occupy the first place in the fourfold hierarchical system of society. They are also known by the name Śiva, Rudra Samāna, Śuddhatmas (pure souled) and *Śuddha Śaivas* (Pure *Śaivas*). It is ordained that all ceremonies and festivities (festivals) have to be performed through them only.

Earlier though they were initiated into *Śaiva* doctrine by being advised the "*Śiva Pancākṣarimantra*" and became its followers, they were the first to be initiated in the *Śivamaṇḍals* doctrines. As such they became famous by being identified as *Ādiśaivas*. Like Lord Śiva they decorate their bodies with *Rudrākṣa* and holy ash (भस्म) and offer worship to the sun as per *Ṣadādhāra*. Only after this they have to worship Lord Śiva in their abode.

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3. *Mahā Śaivas*

They are also known by the name *Śaiva Vipra*, i.e., *Śaiva Brāhmins*. Being initiated by the "*Śiva Pancākṣari Mantra,*"- they become followers of Śiva Doctrines. They may perform sacrifices for their own sake, or for themselves only. But should they desire to or are required to perform such sacrifice for others, they must first get initiated into *Śivamaṇḍala* by *Adiśaivas* and only with their consent, they can undertake or perform sacrifice for others.

अनंतादि शिखन्ड्यंतास्तथा मन्त्रमहेश्वरा ।
मायाद्यवनिपर्यन्ता रुद्रायेच महाबलाः ।।
अनन्तेश्वर शिष्यास्ते द्वेत्याश्च ऋषयस्तथा ।
ब्रह्माविष्ण्वादि देवास्तु यक्षोरक्षगणैः सह ।।
महाशैवास्तु विख्याताः ..... (सुप्रभेद चरापाद)

Ananta, Sūkṣma, Śiva, Yekanetra, Yekarudra, Trimutri, Śrikanṭha, Śikhanḍi- these eight *Vidyeśvaras* and *Mantreśvaras, Rudras,* Disciples of *Ananteśvara, Demons* (दैत्याः) Sages, *Yakśas* and members of *Rākśas* group (गणः) on Gods *Brahma* and this has been so mentioned in the first chapter of *Suprabhedāgama*.

4. *Anu Śaivas*

अनुशैवा इति प्रोक्ता नृपा वैश्याश्च दीक्षिताः ।।

(पूर्वकारण)

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The fourth group consists of *Anu Śaivas* who are, in fact, initiated as *Kṣatriyas* (warriors) and *Vaiśyas* (merchants/traders). They have to assist *Ādiśaivas* and *Śaivavipras* (*Śaiva Brāhmins*) in building houses, installation of idols and performing worship (पूजा) and other festivals (festivities).

They may also receive advice in accordance with *Śiva Pancākṣari Mantra*, wear the Symbols of *Śaiva* doctrines and perform sacrifices for themselves. If in case they have been initiated in accordance with *Śivamaṇḍala*, they may offer formal assistance in sacrifices in houses of other persons, in accordance with the procedure laid down.

5. *Antara Śaivas*

पञ्चमोऽन्तरशैवस्तु शूद्रश्चेति तथामतः ।।

(पूर्वकारण)

स्थापनप्रोक्षणा दीक्षा विधिनाऽकृत्यकारणात् ।
ऋषिणां - - - - - - - - - - - - शिवेन परमात्मना ।
अनुगृहीताश्च ये सर्वे शैवास्तेवांतराः स्मृताः ।।

(सुप्रभेद)

Antara Śaivas are defined as those who belong to the fourth divisions/section in the traditional social hierarchy and who have been initiated in accordance with *Pancākṣari Mantra* and who are followers of *Śaiva* doctrines. Though initiated, they are not authorised to

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perform sacrifices and other rituals like sprinkling of sanctified or consecrated water on behalf of others. Like sages they need not offer worship nor undertake fasts. They may, however, get initiated in accordance with *Śivamaṇḍal* and undertake observances, etc. as per rules laid down.

शिवज्ञान युतास्सर्वे शिवधर्मपरायणाः ।
आचार्याः शिवशास्त्रज्ञाः मोक्षज्ञाः शिववद्भुवि ।।
शिववत् चिन्तयेत्सर्वे इति शास्त्रस्य निश्चयः ।। (सुप्रभेद)

The above mentioned four followers of *Śaiva* doctrines should strictly adhere to the tenets of *Śaiva* Doctrines and remain faithful to the tenets of *Śaivism*, should have implicit faith in *Śaivism* and should believe that Lord Śiva is the only God and besmear their bodies with holy ash (भस्म) and engage themselves in offering various services (to Lord Śiva).

11. *Ādi Śaivas* - Their characteristics

तस्माच्चैव प्रकर्तव्यं प्रतिष्ठाद्युत्सवान्तकं ।
उत्सवादि प्रायष्चित्तमादिशैवेन कारयेत् ।।
आगमोक्तप्रकारेण प्रतिष्ठा लिङ्गपूजनम् ।
आदिशैवस्य पूजा च सर्वसिद्धिकरी स्मृता ।।
अन्यविप्रस्पृशेनैव सर्वदेवलको भवेत् ।
यदि मोहेन कुर्वीत राज्ञो राष्ट्रस्य दुस्थिती । (पूर्वकारण)

Installing, according to procedure laid down in the *Āgamas,* a pure and blemishless idol of Lord Śiva in the form of linga and offering worship, conducting

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festivities and atonement rituals (प्रायश्चित्) these are some of the characteristic features of *Ādi Śaivas*. They only are enjoined to undertake all such activities. Others do not have any right in these matters. As a result of the religious rituals being performed by *Ādi Śaivas*, the king will get peace of mind and the country will get peace, prosperity and happiness. The country will face difficulties if worship and other rituals are conducted by persons not initiated to do so as per the rules.

12. *Ādi Śaivas* - Descendents of Lord Śiva

आदिशैवकुलोद्भूताः ममपुत्राः शिवद्विजाः ||

तस्माच्च ममनाम्नैव अर्चकानुभवस्य च ||

एते मया हि संसृष्टाः मम पुत्रा न संशयः |

अर्चारूपस्य मे पूजा शिवज्ञानस्य कारणम् ||

ममतत्त्वप्रचोदार्हा एते वै गुरवः स्मृताः || (कपर्दिसं)

In order to propagate *Śiva* doctrine, Lord Śiva created *Ādi Śaivas*. As they are carrying on rites and rituals like offering worship, installing idols, etc., in accordance with the precepts contained in *Śaiva Āgamas*, they are known as *Arcaka* and *Guru*. Their descendants are known by the name *Ādi Śaivas*.

13 *Ācārya* – His features

A person possessing the following features is eligible to be called an *Ācārya* (आचार्याः).

1) Being born in *Adi Śaiva* family and having no

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bodily deformities and being handsome, and endowed with the power to control the mind.

2) Should be above sixteen years of age.

3) Should be grateful, pure, modest, and well-versed in *Āgamas*.

4) An expert in conducting experiments.

5) Studious and having complete understanding and knowledge of the sixfold daily rituals.

6) Should have thoroughly understood the dogmas and doctrines of *Śaiva Siddhānta* (Theory and Practice).

7) Should have implicit devotion towards teachers and should be well-behaved.

8) Should have knowledge of *Vāstuvidyā* (knowledge of architecture) and should possess kindness towards all human beings and animals.

Such a person deserves to be an *Ācārya*.

A person who is a dwarf (possesses short height), who hates *Śāstras,* who possesses a deformed body, who is an atheist, envious, afflicted with diseases, deaf, a slanderer, very proud, a mendicant, possessing a bulky body, of abnormal height, having irregular teeth, a hypocrite, cruel, fickle minded, ungrateful, and who

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defames or speaks ill of God and the teachers and who is lazy and short tempered, such a person does not deserve to be an *Ācārya*.

(सुप्रभेद - 21.1- 25.1 पूर्वकारण 26.15 -38 कपर्दि - 4.1- 6)

नैवाधिकारी सन्यासी ब्राह्मणोऽप्युक्तलक्षणः ।
इतरेऽपि त्रयोवर्णाः यजने नाऽधिकारिणः ।।
राजा राष्टाभिवृद्ध्यर्थं परीक्ष्यबहुधाद्विजान् ।। (शैवागमसार)

A *Sanyāsi* or a mendicant and a *Brāhmin* though having fully studied the *Vedas* do not become eligible to perform sacrifices. So also *Kṣatriyas* and the others in the fourfold hierarchy of society do not get the right to conduct or perform a sacrifice. This means that the king who seeks prosperity of his country should examine these points before appointing the *Ācārya* or the priest.

14. *Panca Brahma Ṛṣis (Pancgocaras)*

गोचरं गोत्रसूत्रे च सङ्क्षेपेण वदाम्यहम् ।
गोचरं शिवचिह्नं हि गोत्रं स्वमुनिवर्गकम् ।।
सूत्रमाचारमेवं हि शैवानामुच्यते क्रमात् ।
शिवः शिखा तथा ज्योतिः सावित्री व्योम गोचराः ।।
एतानि पञ्च नामानि शैवानां शिवशासने ।
गोचरं कुलमित्युक्तं तच्चिह्नं चातुर्वर्णिनाम् ।।
काश्यपः कौशिकश्चैव भारद्वाजोऽथ गौतमः ।
आत्रेयः पञ्चधाज्ञेयाः संप्रोक्ता मुनयस्त्वि ह ।।

(सुप्रभेद चर्या पाद)

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रुद्राक्षमुपवीतं च तथा वै चोत्तरीयकम् ।
भस्मदन्डं च कौपीनं पञ्च मुद्राः प्रकीर्तिताः ।
शैवानामेव सामान्यं उष्णीषं गुरुणामपि ।।

(सुप्रभेद चर्या पाद)

Pancagocara is a collective name used to identify the five *Brahma Ṛṣis* only. Holy ash (भस्म), *Rudrakṣa* (रूद्राक्ष), the upper garment (उत्तरीय), the mace (दन्ड), *Koupeens* (कौपीनं - a small piece of cloth covering man's genitals), the sacred thread, these five representing the symbols of Lord Śiva are collectively known as *Gocara*. These symbols are common to *Śaivas* following the fourfold hierarchical social structure. But individuals possessing these symbols cannot be known by the name *Gocara*. While *Gotra* indicates *Ṛṣi*, *Sūtra* means the rites and rituals followed by them.

काश्यपादिमुनीनान्तु शिवगोचरमुच्यते ।
कौशिकादि मुनीनान्तु शिखागोचरमुच्यते ।।
भारद्वाज मुनीनान्तु ज्योतिर्गोचरमुच्यते ।।
गौतमादिऋषीणान्तु प्रोक्तं सावित्रिगोचरम् ।
अत्र्यादीनामृषिणां तु व्योमगोचरमुच्यते ।।

(सुप्रभेद चर्या पाद)

Gocaras are of five kinds, as under:

1) *Śivagocàras* 2) *Śikhāgocaras* 3) *Jyotirgocaras* 4) *Sāvitrigocaras* and 5) *Vyomagocaras*.

The following five are the sages who are the

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founders of the *Śaivāgama* tradition and they created the five *Gotras*.

1) *Kausika* 2) *Kāsyapa* 3) *Bhāradwāja*
4) *Goutama* and 5) *Atreya*.

1) *Kāsyapa* and his descendants are known as *Śivagocaras*.

2) *Kauśika* and his descendants are known as *Śikhāgocaras*.

3) *Bhāradwāja* and his descendants are known as *Jyotirgocaras*.

4) *Goutama* and his descendants are known as *Sāvitrigocaras*.

5) *Atri* and his descendants are known as *Vyomagocaras*.

It has been mentioned in *Kālottarāgama* that *Śivagocaras* were born to Lord Śiva, *Śikhāgocaras* to *Śakti*, *Jyotirgocaras* to *Bindu* and *Sāvitrigocaras* to *nāda*. There is no mention about *Vyomagocaras*.

आदिशैवास्तु विज्ञेयाः कौशिकाद्या महर्षयः ।
कौशिकः काश्यपश्चैव भरद्वाजात्रि गौतमाः ।।
आदावेते महेशस्य पञ्च वक्त्रेषु दीक्षिताः ।।

(चन्द्रज्ञान उत्तरभाग)

There are two divisions in the procedure laid down for the initiation ceremony. These are *Swārthayajana*, which means offering worship and

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performing other rituals for the welfare of oneself and one's family. *Parārthayajana* means to go to temples for offering worship for the welfare of the community. In this way, the above-mentioned five sages, Kauśika and others, were created by Lord Śiva from his five mouths and they were initiated by the respective mouths from which they were created, and became *Ādiśaivas*.

कौशिकः शिवमूर्श्यातु दीक्षितः शिखागोचरः ।
काश्यपस्त्वीश्वरेणैव शिवगोचर सन्स्थितः ।।
ईशानेन भरद्वाजः दीक्षितोज्योतिगोचरः ।
गौतमो ब्रह्ममूर्त्यातु सावित्रीगोचर स्थितः ।।

आगस्त्यश्चोर्ध्ववक्त्रेण दीक्षितोव्योमगोचरः ।
ऋषिणामेव पञ्चानां गोचराः सप्रकीर्तिताः ।
आदिशैवा इमे ख्याताः गोचरं कुलमुच्यते ।।
कुलेश्वेतेषु सन्जाताः स्थापनादि क्रियार्हकाः ।
सदाप्रवर्तकास्त्वेते ह्यादिशैवाइतिस्मृताः ।। (पूर्वकारण)

Kauśika got initiated by Śivamūrti and was named Śivagocara. In the same way, Kāsyapa was named Śikhāgocara as he was initiated by Īśvara. Bhāradwāja was named Jyotirgocara as he was initiated by Īśāna. Gautama was named Sāvitrigocara as he was initiated by Brahmamūrti and Atri (earlier named as Agastya) was named Vyomagocara and was initiated by Ūrdhvaktra. All these sages, thus, became well known, by their new nomenclatures.

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In this way, the above-mentioned five *Brahma Ṛṣis* became known by their collective name *Gocaras*. It is mentioned that the term *Gocaras* is to be taken as representing a large family and those born in this family only deserved to conduct the worship and other rituals and became known as *Ādiśaivas*. Though in *Śaiva* doctrine there is no specific mention of initiating into the *Śāiva* doctrine, some obligatory rites have to be performed. Irrespective of which doctrine one follows, it is obligatory on all to undergo the following rituals/ceremonies :

1) *Tāpa* (तापः): a symbol indicating which doctrine one follows.

2) *Puṇḍra* (पुंड्र) : A special mark impressed on the forehead indicating the particular doctrine which one follows.

3) *Nāma* (नामः): Collective name by which the members of a particular branch of a doctrine are identified.

4) *Mantra* (मन्त्रः): Meditating on the concerned deities by reciting/repeating particular hymns.

5) *Yāga* (यागः) (Sacrifice or *Homa*): To indicate that the above-mentioned rituals have been properly fulfilled, worship offered to fire god or in the form of a *Homa* or a sacrifice.

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All these five rituals are still being practised among *Śrivaiṣṇavās* (*Pāncarātris*). The same is the case with *Śaivās*.

1) *Tāpa*: It is necessary to have the impression of Śiva Linga on the shoulders. At present, however, this ritual does not appear to be prevalent. But it appears, the *Kāpālikās* in North India may be following this ritual.

2) *Puṇḍra*: Wear *Rudrākṣa* and sacred ash, which represent the external appearances of Lord Śiva.

3) *Nāma*: Names such as *Mahāśaiva*, *Anuśaiva*, *Antarśaiva*, etc.

4) *Mantra*: Advice by means of or through Śiva *Pancākṣari*.

5) *Homa*: Offering worship to fire God, *Agni Devatā*.

These are generally being practised now. "*Maṇḍalārādhana*" ritual, however, does not get a place among these five rituals.

In case one desiring to get initiated into the ritual of getting eligibility to perform sacrifice on behalf of others, in case of males such ceremony will be conducted in *Śivamaṇḍala* and in case of females in *Goury Maṇḍala*. In the same way, in case of initiation in accordance with rules of *Pāncarātra*, the ceremony will

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be held in case of men in *Cakrābajamaṇḍala* and in case of women in a modified *Cakrābajamaṇḍala*.

15. Daily Life routine of *Pancagocaras*

The *Gotra* and other details in respect of five *Brāhmin* sages have been stated above. After stating the origin of the sages and explaining the significance of the symbols representing Lord Śiva, the daily routine followed by *Pancagocaras* are explained. Full details about these routines are not available. Whatever written documents have been available, do not contain any information about the daily routine followed by *Śikhāgocaras* and *Vyomagocars*. In addition. correct meaning of some is difficult to understand. Efforts, however, are made to explain to the extent possible, whatever material has been available.

I. Daily Life Routine of *Śivagocaras*

प्राजापत्यादिकं पूर्वं महीपालं द्वितीयकम् ।
कापोतं हि तृतीयं वै चतुर्थं ग्रन्थिकंस्मृतम् ।
ब्रह्मचर्यादि भिक्षान्तं प्राजापत्यादिकं त्विह ।
शिवगोचर सन्ज्ञानां वृत्तिभेदाः प्रकीर्तिताः ।। (सुप्रभेद चर्यापाद)

The following life routines have been prescribed for *Śivagocaras* :

1) *Prājāpatya* 2) *Mahipāla*
3) *Kāpota* and 4) *Granthika*

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This fourfold routine (system) is supposed to be equal to the fourfold system of *Brahamacāri* (Bachelor), *Grahasta* (Married Man), *Vānaprasta* (The third stage in the fourfold system) and *Bhiksu* (Mendicant).

PRĀJĀPATYA

एकभुक्तं त्र्यहं कुर्यात्त्र्यहन्तु यदयाचितम् ।

त्र्यहं स्यान्नक्तभोजीतु त्र्यह्य स्यान्मारुताशनः ।

एषः कृत्स्नःसमाख्यातः प्राजापत्य इतिस्मृतः ।।

(सुप्रभेद चर्या पाद)

Remaining as a bachelor, taking food only once for the first three days, the next three days taking food if offered, and the next three days take food only at night. Undertake a fast on the next three days. The routine is known as *Prājāpatya.*

MAHĪPĀLA

शस्त्रादिकर्मकुशलाः मारणादि सुपेशला ।

रक्षणन्तु महीं सर्वां महीपाल वृतात्तुवै ।।

(सुप्रभेद चर्या पाद)

Endowed with skill in handling weapons and fully acquainted with assembling them and with this knowledge becoming a skillful professional and dedicating one's services for protecting the country. This occupation is known by the name *Mahīpāla.*

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KĀPOTA

पतत्कीर्ण कणान् भूमौ भक्षयित्वा कपोतवत् ।

कपोत जीविता येच कापोतास्तु प्रकीर्तिताः ।। (सुप्रभेद चर्या पाद)

Gleaning food grains after they are harvested like a pigeon and making a living with such gleaned food grains is know as *Kāpota* occupation.

GRANTHIKA

सद्ग्रन्थसतताभ्यासं धनमात्मानमेवहि ।

त्यजन्ति देवतानां हि ग्रन्थिकास्तेप्युदाहृताः ।। (सुप्रभेद चर्या पाद)

Always engaging oneself in studying good books and concentrating the mind on God and leaning towards surrendering to Him. Such an occupation is known as *Granthika* occupation.

The above mentioned are the characteristic features of *Śivagocaras*.

II. Life Routine of *Jyotirgocaras*

धृतराष्ट्रवृतं पूर्वं बकव्यक्तिर्द्वितीयकम् ।

कँसगोपालक श्चैव ज्योतिर्गोचर वृत्तिकाः ।।(सुप्रभेद चर्या पाद 26)

They are authorised to perform sacrifice for themselves and for the others. They are ordained to propagate the traditions of *Śaiva* doctrine since the number of these is quite large and owing to shortage of space, their total number is given below.

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1) *From Sadyojātās*	*Śivagocaras*	About 25 persons
2) *From Aghora*	*Jyotirgocaras*	About 20 persons
3) *From Tatpuruṣa*	*Sāvitrigocaras*	About 30 persons
4) *From Vāmadeva*	*Śikhāgocaras*	About 25 persons
5) *From Īśāna*	*Vyomagocaras*	About 20 persons
	Total:	About 120 persons

III. Life Routine of *Sāvitri gocaras*

They perform *Dvidalavrata, Ankuravrata, Gulikāvrata.*

प्रथमं तुदिकं प्रोक्तं द्वितीयमँकुरन्तथा ।
तृतीयं गुळिकं प्रोक्तं सावित्रीनामगोचरे ।।

(सुप्रभेद चर्या पाद 26)

IV. Life Routine of *Śikhāgocaras*

Not found.

V. Life Routine of *Vyomagocaras*

Not found.

16. Number of *Pancagocaras*

वर्गे वर्गेप्यनन्ता वै ऋषयो गोत्रहेतवः ।
एतद्गोत्रोद्भवाः सर्वे आदिशैवा इतिस्मृताः ।।
कर्षणादि प्रतिष्ठान्ते प्रतिष्ठाद्युत्सवान्तकी ।
परार्थयजने स्वर्थे एतेषामेव योग्यता ।।

(कपर्दिसं) (कारणागम)

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17. Thoughts about *Kalā* and *Akala*

In addition to the divisions mentioned above, there are two more divisions among the *Śaivas*, inclusive of the fourfold division (चातुर्वण्य). They are known as *Kalas* and *Akalas*. Of these two, *Kalās* is supposed to belong to *Śivagarbhaka* and *Akala* belongs to *Ṛṣigarbhaka* division. It has been ordained in *Pūrvakāraṇāgamas* chapters 30 and 145 that there should not be any intermingling between the *Kalās* and *Akalas*.

शैवन्तु द्विविधं ज्ञेयं कलाकलविभेदतः ।
कां वै शिवगर्भं स्यादकलं ऋषिगर्भकम् ।।

Duties to be performed by *Kalās*

प्रतिष्ठा स्थापनं नित्यपूजनं प्रोक्षणं तथा ।
उत्सवादीनि सर्वाणि काम्यकर्माणि यानि च ।।
तानि सर्वाणि कार्याणि कलेन तु विशेषतः ।। (पूर्वकारण 20)

Installation of *Śivalinga*, conducting or performing daily worship, accompanied by sprinkling of holy water and other allied rituals including festivities, have to be performed by *Kalas* only.

Duties to be performed by *Akalas*

शास्त्रार्चनं क्षुद्रबिंब पूजनं चान्यपूजनम् ।
स्वेष्टलिन्गार्चनं ग्रामदेवताराधनं तथा ।।
अकलेन तु कर्तव्यं शैवतन्त्रानुसारिणा ।। (पूर्वकारण 30)

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Akalas belong to *Ṛṣigarbha* division. They have to offer worship to *Lingam* as also to the deity of the village.

18. *Śaivāgama* – Propagation by Pontiffs

विन्ध्याद्रेर्दक्षिणे भागे शैवानामुद्भवं स्मृतम् ।।

(सुप्रभेद 1)

विन्ध्याद्रेर्दक्षिणे देशे शैवोत्पत्तिः प्रकीर्तिताः ।
शुद्धशैवद्विजैर्मुख्यैः सदाचारसमन्वितैः ।।
क्षुद्रभद्रसमायुक्तैः वेदवेदाङ्गपारगैः ।
एतैरधिष्ठितै तं विन्द्यगिरेर्दक्षिणभूमिकाः ।।

(पूर्वकारण 30)

The five *Brahmaṛṣis* accompanied by five pontiffs first started propagating *Śaivāgama* in the area south of *Vindhya* Mountain. All these had a pure character and were designated as *Kṣudrabhadra*. These meant that they became well-versed in performing or conducting sacrifices and other rituals for themselves as also for others.

मेरोः पार्शे विशेषेण सन्धानस्य मठंक्रमात्
मद्ये मन्दुरकाळीशं पूर्वेचामर्द की तथा ।।
याम्ये पुष्पगिरिश्चैव गोळकं सौम्यदेशके ।
रणभद्रं पश्चिमे चाऽप्यधिपांश्च ततः शृणु ।।
दुर्वासाश्च रुरुश्चैव दधीचिःश्वेत एव च ।
उपमन्युरिति ख्यातो मठानामधिपाः स्मृताः ।।

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रुरुर्दधीचोऽगस्त्यः उपमन्युरिति क्रमात् ।
युगक्रमेण चत्वारन्त्व शैवतन्त्र प्रवर्तकाः ।।

(कपर्दि संहिता 3)

To propagate *Śaivāgama* five monasteries were founded in the following areas:

1)	In the	Central	Division	In	Mandārakālees	areas
2)	,,	East	,,	--do--	Āmaradaka	,,
3)	,,	South	,,	--do--	Puṣpagiri	,,
4)	,,	North	,,	--do--	Goḷaka	,,
5)	,,	West	,,	--do--	Raṇabhadra	,,

The following five pontiffs were appointed to be in charge of these monasteries:

1) Dūrvāsa 2) Ruru 3) Dadheeci
4) Sweta 5) Upamanyu

It is believed that sage Agastya was also with them. Earlier, these five monasteries were together known by the common name Āmardaka monastery. In course of time, they were split into five divisions and continued to carry on their activities.

According to the procedure as mentioned in *Kāmikāgama,* the five monastaries were to be identified with reference to the following points.

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Monastery	Head	Symbol
1) Āmardaka	Sanatkumāra	Kadamba Tree
2) Puṣpagiri	Sage Sanaka	Arjuna Tree
3) Goḷaka	Sanātana	Sambu Tree
4) Āmanda	Sanandana	Naṭa Tree

It is believed that the monasteries and trees mentioned above are in Kailās mountain range of Lord Śiva.

19. Procedure of *Samayācāra*

अथातो देशिकादीनां सामान्याचार सङ्ग्रहः ।

परश्चावसरप्राप्तः समासेनोपदिश्यते ।

देशिको मन्त्रवृत्तिश्च पुत्रकः समयी च यः ।

चत्वार एते शैवाः स्युः व्रतिनोऽव्रतिनोऽपिवा ।।(मृगेन्द्रागम ।पटल)

The four divisions in *Śuddha Śaivas* are: *Deśika* (*Ācārya*), *Sādhaka*, *Putraka* and *Samayee*. It is believed that among these, there are two divisions as *Vrati* and *Āvrati*.

While the first *Deśika* is known as *Vrati*, the remaining three are known as *Āvrati*.

व्रतिनो जटिला मुन्डा स्सेष्टग्र्याभस्मपान्डराः ।

तिलकैः पुन्ड्रकैः पट्टैः भूषिता भूमिपादयः ।।

Among *Vratis* there are two divisions known as *Jaṭilas* and *Muṇḍas*. Among *Jaṭilas*, there are two divisions known as *Bhautikas* and *Naiṣṭhikas*.

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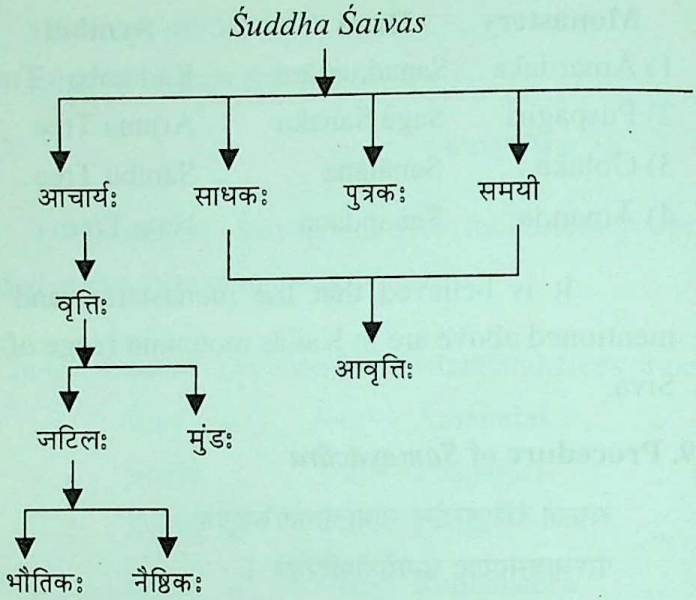

A *Bhautika Vrati* observes a time-bound vow. Those undertaking a vow until their death are known as *Naiṣṭhikas*. A *Bhautika Vrati* at the conclusion of the vow, after dedicating it to God Vrateśvara and if he joins his wife, he is called as *Kāmya*, or *Santānika* .

Jaṭilas are those who should grow matted hair. They should smear their bodies with sacred ash, which all people of the fourfold system should also follow. While *Brāhmins* should smear their full bodies with such ash, *Kṣatriyas* should put a mark of this ash on their forehead. *Vaiśyas* should put this on their forehead in three lines and *Śudras* should put it in the form of a *Paṭṭa* on their forehead.

Who are qualified to maintain matted hair (जटा)?

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जटा न शूद्रो बिभृयात् नाऽज्ञो नापि प्रमादवान् ।
न योषिन्न वयोन्तस्थो न रोगी विकलोऽपि वा ।।

(मृगेन्द्र चर्या 14)

Śudras, fools, intoxicated persons, aged persons suffering from diseases and handicapped persons are forbidden to grow matted hair. Since the word in the above-mentioned verse is used in the singular number, some opine that they may be named as *Ekajaṭas.*

Procedure for tying the matted hair :

Kalā	*Tatva,*	*Pavitrānu,*	*Śakti,*	*Mantres,*	
38	36	5	9	8	संख्याता

Except number 5 any other number mentioned above should be chosen and the hair should be divided into as many parts. Later on, the hair should be matted properly in accordance with the procedure laid down in *Śivaikadāsa Samhite* and performing *Sampāta homa.* And dedicating such matted hair to Lord Śiva, the matted hair should be tied in 36 or 38 or 9 or 8 matted knots. Such matted hair will grow luxuriantly if treated with such cosmetic herbs as *Vilanga* and *Trifala* and *Kaṭu* oil.

Āvrtis

साधको लोकधर्मीयः पुत्रकः स्नातको गृही ।।
समयी प्राग्गृहस्थश्च शैवा स्युर्व्रतवर्जिताः ।। (मृगेन्द्र चर्या)

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There are two divisions by name *Śivadharmi* and *Lokadharmi*. While *Lokadharmi* is known as *Sādhaka,* a married man is known as *Putraka* and a widower is known as *Samayee.* All these are *Āvrtis*.

तेषां साधारणं कर्म सन्ध्योपासन मर्चनम् ।

स्नानादीनि तदङ्गानि पर्वसु द्विगुणक्रियाः ।। (मृगेन्द्र चर्या 1)

Both *Vrati* and *Āvrati* have to perform common rituals, like *Sandhyāvandana* and offering worship after taking bath and on auspicious days like *Aṣṭami* and *Caturdasi* (8th and 14th day of Hindu calendar) as also on the two half year days the rituals should be offered twice a day.

20. *Śaivāgama* Books

स्रोतो ब्रूयादनुस्रोतोभेदाःसंख्यानमेव च ।।

स्रोतांसि कामिकाद्यर्थं असिताङ्गादि दक्षिणम् ।

सम्मोहाद्युत्तरं प्राच्यं त्रेतलादि सुविस्तरम् ।

अप्यं चन्डासिधारादि चन्डनाथपरिग्रहम् ।।

(मृगेन्द्र चर्या 1)

It is believed that Lord Śiva himself was the first to write books on *Śaivāgama* followed later on by the five *Brahma Ṛṣis,* seers and other similar worshippers.

On fundamentals and subordinate subjects many books came to be written. These books also included

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subjects such as constructing houses, installation of idols or deities, conducting worship and festivities and procedure for atonement traditions, etc. These books enabled people to perform such ritual for themselves as also for others. Such books came to be divided into 1) *Sroto Granthas* and 2) *Anusroto Granthās*.

Sroto books were created in the following manner: 28 *Kāmika Āgama* books from Lord Śiva's mouth; *Asitānga* books from his south side; *Sammohana* books from his north (northern part); *Tretaādi* books from his eastside and *Candāsidhara* books from his west side. These are collectively known as *Pancaisroto* books. They are also known by the name *Pratisroto* books.

Anusroto Books

शैवं मन्त्रेश्वरं गाणं दिव्यमार्षं च गौह्यकं ।
योगिनी सिद्धकौलं च स्रोतांस्यष्टौविदुर्बुधाः ।।
प्रतिस्रोतोऽनुयायिनि तानि ब्रूयाद्विभागशः ।
शैवा प्राक्तन्त्रनिर्माणमाज्ञा सिद्धमनंशयम् ।।
तदीशानैर्गणैर्देवैर्मुनिभिश्च तदिच्छया ।
विज्ञाय संभृतं स्वोक्त्या तदाख्यं समुपागतम् ।।(मृगेन्द्र चर्या 36-38)

The 28 *Kāmikāgama* books written by Lord Śiva, which were narrated to the five *Brahma Ṛṣis*, in the form of *Stroto* books were divided into 8 divisions or parts and these were written by different scholars. These are known as *Anusroto* books as under:

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1) *Śaiva* 2) *Mantreśvara* 3) *Ganeśvara*
4) *Divya* 5) *Ārṣa* 6) *Gauthyaka*
7) *Yoginikaula* and 8) *Siddhakaula*.

1. *Śaiva*

Being originated by Lord Śiva himself, the five *Brahma Ṛṣis* (*Panca Brahma Ṛṣis*) wrote these books. There is no difference between these and the 28 *Kāmikāgama* books.

2. *Mantreśvara*

These books were written by Lord Īśāna himself.

3. *Gaṇesvara* books

Written by order of Lord Śiva by *Gandharvās*.

4. *Divya* books

Written by Deities by the order of Lord Śiva.

5. *Ārṣa* books

Written by *Ṛṣis*.

6. *Gauhyaka* books

Bhujaga, Yakṣa and Demons (*Rākṣasas*), after having studied *Āgamaśāstra*, wrote them in summary or abridged form, as ordered by Lord Śiva.

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7.*Yoginikaula* books

After having studied *Sadyayoga*, the *Yoginis* wrote these books as ordered by Lord Śiva. However, these books never came to light.

8. *Siddhakaula* books

These are the books written by *Siddhas* as ordered by Lord Śiva explaining the principles of their sects or faith. Like the books written by *Yoginis*, these books also did not receive much publicity or never came to light.

***Miśra* books :** *Miśra* books contain the summary or gist of the eight books mentioned above. These are also *Anusroto* books, which are many in number. There are also *Ajanasiddha Śaiva* books written by *Śivabhattārikas* as ordained by Lord Śiva. All *Anusrota* books belong to this group.

Kāmika (and other similar) 28 books have originated from the five mouths of Lord *Paraśiva*. Therefore, there is no defect as such. In spite of this, in matters like (temple building) and / or installation of idols, intermingling of procedures is not permitted. All programmes and activities have to be conducted as laid down in the particular *Samhitā* adopted or accepted in the beginning. No change in this is permitted.

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21. *Siddhānta* books

सदाशिव मुखाब्जेषु महेशान पुराश्रितः ।
कामिकाद्यजितां तं च सद्योजात मुखोद्भवम् ।।
दीप्तादिसुप्रभेदांतं वामदेवमुखोद्भवम् ।।
विजयारभ्यवीरान्तं पञ्चौतेऽघोरवक्त्रजाः ।।
रौरवान्मख बिंबान्तं पुरुषाख्यनरोद्भवम् ।।
प्रोद्गीताद्यष्टतन्त्रं च ईशानन समुद्भवम् ।। (पूर्वकारण 1, उत्तरकारण 1)
पूर्वन्तेषु दश प्रोक्तं शिवभिंदक संज्ञकम् ।
अष्टादेश महातन्त्रं परं रौद्रमिति स्मृतम् ।।

(पूर्वकारण मृगेन्द्र चर्या 1[42])

Titles of the *28 Samhitas* and the source of their origin.

Sadyojāta From mouth	Vāmadeva From mouth	Aghora From mouth	Tatpuruśa From mouth	Īśāna From mouth
5	5	5	5	5
1	2	3	4	5
1.*Kāmika*	6.*Deepta*	11.*Vijaya*	16.*Raurava*	21.*Prodgeeta*
2.*Yogaja*	7.*Suksma*	12.*Niswāsa*	17.*Mukuṭa*	22.*Sarvokta*
3.*Cintya*	8.*Sahsraka*	13.*Swāyam-bhuva*	18.*Vimala*	23.*Lalita*
4.*Kāraṇa*	9.*Anusumat*	14.*Anila*	19.*Candra-jnāna*	24.*Pārame-śvara*
5.*Ajita*	10.*Supra-bheda*	15.*Veera*	20.*Mukha-bimba*	25.*Siddhā-gama*
				26.*Kiraṇa*
				27.*Santāna*
				28.*Vātulāgama*

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The 28 Āgama books mentioned above took their origin from the five mouths of Lord Śiva named as Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna.

Of these 28 books, 10 Samhitā books taking their origin from Sadyojāta and Vāmadeva, belong to Śiva division and the remaining 18 books taking their origin from the remaining three mouths belong to *Rudra* division.

शैवा रौद्रा महाभेदा दशाष्टादश चोर्ध्वके ।
रौद्रा रुद्रैः शिवाविष्टैः उद्गीर्णा न स्वबद्धतः ।। (मृगेन्द्र चर्या 1.)

The ten *Kāmika Śaiva* divisions and the 18 *Vijaya Raudra* Divisions are the divisions of Lord Śiva's *Ūrdhvasroto* books. While *Śaiva* Division books took their origin from Śivabhaṭṭārakas, those of *Rudra* Division took their origin from Rudra, (loyal disciple of Lord Śiva). These were not created or written by human intellect or intelligence.

It has been mentioned in *Ajitāgama* that of the 28 *Āgamas,* the first ten took their origin from Īśvara's *Ūrdhvamukha.*

Ūrdhvamukha means from the mouth of Lord Śiva. From the remaining 18, five came from *Vāmadeva* mouth, five from *Aghora* mouth and the remaining three from *Tatpuruṣa mukha* or mouth. Though there is a

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marginal difference between the source of origin and the mouth, in both *Pūrvakāraṇa* and *Ajitāgama,* the total number of *Samhitās* is mentioned and agreed as 28. And of these 28, the first ten belong to one division and the remaining belong to *Raudra*. Because of this statement, we do not encounter any difficulty.

Lord Paramaśiva, being an incarnation of pure light, created from his will personages or deities like Ananta and Mantreśvara (Vidyeśvara), and initiated them into the *Āgamas*. Later on, Lord Śiva converted the knowledge embodied in the *Āgamas* into ten divisions, and instructed ten personages like Sadāśiva and Praṇava. Because of this, *Kāmika* and similar other ten *Āgama* books are identified as *Śivabheda.* They are also identified as *Paragranthas.*

Later on, Paramaśiva again gave advice to *Rudras* regarding the latent knowledge in the *Īśwara* doctrine and made them learned. Because of this, the remaining eighteen *Samhitās* came to be known as *Raudrabheda.* These are known as *Apara Granthas* (Additional *Granthas*).

Ten *Śivamūrtis* of *Śivabheda* Division and *Āgamas.*

1) *Praṇava-Kāmikāgama* 2) *Śuddhā-Yogaja* 3) *Deepta -Acintya* 4) *Kāraṇa- Kāraṇāgama* 5) *Suśiva-Ajitāgama* 6) *Īśa-Deeptāgama* 7) *Sukṣma-Sukṣmāgama* 8) *Kāla-Sahasrāgama* 9) *Gaṇesa-Suprabheda-Amsumadāgama.*

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Mūrtis (Idols) of *Rudrabheda* Division and the *Āgamas*

1. *Anādirudra–Vijaya* 2. *Daśarṇa–Nisvāsa* 3. *Nidhāna –Svāyambhuva* 4. *Vyoma–Anala* 5. *Teja–Veerāgama* 6. *Brahmeśa–Rauravāgama* 7. *Śāiva–Mukuṭa* 8. *Sarvātma–Vimala* 9. *Ananta–Candrajnāna* 10. *Praśānta–Mukhabimba* 11. *Suli–Prodgeeta* 12. *Ālaya–Lalita* 13. *Bindu–Siddha* 14. *Śivaniṣtha–Santana* 15. *Somadeva–Nṛsimha* 16. *Sridevi–Pārameśvara* 17. *Devata-Rkṣyakiraṇa* 18) *Śiva–Vātula.*

These 28 *Āgama Granthas* pertain to all parts of Lord Śiva's body from the feet. This means all these *Granthās* may be identified as or taken to be the personification of Lord Śiva. For purposes of convenience, the list is given above.

22. Tradition of *Śaivāgama*

Knowledge about Lord Śiva (*Śiva Jnāna*) is of two kinds. Knowledge about Lord Śiva rests in Lord Śiva himself, who is timeless, i.e., having no beginning or end, pure and blemishless, who bestows favours on all, who is resplendent. This knowledge remains within in the form of words.

Knowledge about Lord Śiva in the form of words is known as *Śāstra* (a precept/doctrine). Lord Paramaśiva, the most kind-hearted, during the time of

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creating the world, converted the knowledge lying hidden in him into the form of words in order to bestow kindness on all living beings and through this propagated this knowledge among suitable persons by means of *Guruparamparā*, which is the tradition of passing on knowledge by *Guru* to his disciple.

This tradition is known as *Pratisamhitā Krama*. In this tradition, six kinds of *Āgama* divisions including the spoken and the written are created, as indicated below:

संबन्धस्तु परोऽणुनाथशिवयोरानन्त सोम्यो र्महाः ।
सोमाद्देवगतोऽन्तराळ इतिवै दिव्यो मुनिष्वागतः ।।
देवात्, दिव्यगतोऽप्यदिव्य ऋषितोऽप्यृक्तोमुनीन्द्रात्रे ।
तस्माच्छिष्यगतोऽप्यदिव्य इति षट्शैवागमानां विदुः ।(अजितागम 1)

This is found in *Suprabhedāgama*; *Ajitāgama*; *Kāraṇāgama*.

1.	Relationship from Lord Śiva to Aṇunātha			known as	Para
2.	,,	,,	Anunatha Soma	known as	Mahān
3.	,,	,,	Soma to Deities	known as	Antarāla
4.	,,	,,	Deties to Sages	known as	Divya
5.	,,	,,	Sages to Humans	known as	Divyādivya
6.	,,	,,	*Ācāryas* i.e.,*Gurus* to disciples	known as	Ādivya

महेशात् शिवभेदानां श्रोतारस्तु त्रयस्त्रयः ।
रुद्रभेदो महेशास्तु श्रोतारौ द्विद्विकौ मतौ ।।

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द्विशतं सप्तसंख्यानि उपभेदः पृथक् पृथक् ।।

(पूर्वकारण 1.उत्तरकारण 1.)

शिवः सदाशिवश्चैव महेशश्च त्रिधा स्मृतः ।।

(वातुल)

Of the 28 *Śivāgama Granthas,* 10 belong to *Śivabheda* group and 3 persons came asking for each of these 10 books. Of the remaining 18 books belonging to *Rudra* division or group, two persons sought for each book. In this way, 30 persons desired to depend on or get guidance from 10 books belonging to the *Śivabedha* group and 36 persons desired to depend on or get guidance from the 18 books belonging to the *Rudra* division or group. In all, a total of 66 persons came to get guidance from the 28 books. It is taken to be a fact that from the 66 persons originated 207 *Upa-Āgamas*. The names of the 66 persons and 207 *Upa-Āgamas* have been given separately.

23. Authors of *Aṣṭādaśa* Books

Eighteen *Śivācāryas* have written 18 separate books according to 18 different traditions of *Śaivāgamas*. The names of these 18 persons have been mentioned in different ways, in *Śaivabhuṣana* and other books. These have been given below. Decision on the names has to be taken by readers.

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ŚAIVA BHUṢANA

1.*Ugrajyoti* Tradition
2.*Sadyojyoti* Tradition
3.*Srirāmakānṭha* Tradition
4.*Vidyākanṭha* Tradition
5.*Narāyaṇa* Tradition
6.*Vibhuti* Tradition
7.*Srikanṭha* Tradition
8.*Neelakanṭha* Tradition
9.*Somaśambhu* Tradition
10. *Īśānśambhu* Tradition
11. *Hrdayaśiva* Tradition
12. *Brahmaśambhu* Tradition
13. *Vairāgyaśiva* Tradition
14. *Jnānśambhu* Tradition
15. *Trilocanaśiva* Tradition
16. *Varuṇa* Tradition
17. *Iśvaraśiva* Tradition
18. *Aghoraśiva* Tradition

OTHER BOOKS (WORKS)

1.*Dūrvāsa* System
2.*Pingala* System
3.*Ugrajyoti* System
4.*Subodhaka* System
5.*Srikanṭha* System
6.*Viṣṇukanta* System
7.*Vidyākanta* System
8.*Nāmakanta* System
9.*Jnānaśivācārya* System
10.*Jnānaśankara* Tradition
11.*Somaśambhu* Tradition
12.*Brahmaśambhu* Tradition
13.*Trilocana* Tradition
14.*Aghora Śivācārya* Tradition
15.*Prasādaśivācārya* Tradition
16. *Rāmanātha* Tradition
17. *Īśānaśiva* Tradition
18. *Varuṇa* Tradition

In addition, the following 7 names also are added.

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1. Sarvātma Śivācārya 2. Sarveśa Pandita Śivācārya 3. Vyāpaka Śivācārya 4. Vyoma Śivācārya 5. Uttunga-Śivācārya 6. Paramānanda Yogindra Śivācārya 7. Appayya Dikṣita.

24. Printed And Not Printed Books

Books with titles *Supraprabhedāgama*, *Kāraṇāgama* and *Kāmikāgama* are printed. However, none of these books is available. Some books are printed in Devanagari script (i.e., Sanskrit) in Pondicherry. It is understood that efforts are on to reprint each one of these. Let us hope that by the ceaseless efforts of dedicated scholars and persons with implicit faith in God, many rare and valuable books get printed and made available to the general readers.

Below is given a list of books not printed, together with such details, as the name of the author, title of the book, etc. as far as possible.

1	*Matanga Vyākhyāta*	Rāmakanṭha
2	*Kiraṇa Vyākhyata*	Vidykānṭha
3	*Vātula Vyākhyata*	Jnānaśivācārya
4	*Poojā Stabak*	Uttunga Śivācārya with commentary by Jnānaśivācārya

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Sl.No.	TITLE OF THE BOOK	AUTHOR
1	*Śaiva Bhuṣanam*	Paramānanda Yogi
2	*Dasakāryam*	Sadāśiva Guru
3	*Śaivārtha Nirṇayam*	Sūrya Bhattāraka
4	*Pauṣkara Samhitā*	Umāpati, Śivācārya with commentary
5	*Pauṣkara Samhitā*	Jnānaprakāśa Śivācārya with commentary
6.	*Mrigendra Vyākhāta*	Nārāyaṇakāntha Śivācārya
7.	*Siddhānata Sārāvaḷi*	Trilocana Sivācārya with comments
8.	*Siddhānta Samuchayam*	Aghorśivācārya
9.	*Siddhānta Sikhāmaṇi*	Jnāna Śivācārya
10.	*Siddhānta Rahasyasāram*	Neelakanṭhācārya
11.	*Aṣṭaprakaraṇam*	Bhojadeva with comments by Rāmakanṭha
12.	*Ratnatrayam*	Aghor Śivācārya with comments by Shrikanṭha

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13.	*Tatvacandrikā*	Tatvaprakāśa Satyajyoti Śivācārya
14.	*Tatva Nirṇaya*	Sadyojāta Śivācārya
15.	*Bhogakārikā*	Sadyojyoti Śivācārya
16.	*Mokṣakārikā*	Ugrajyoti Śivācārya
17.	*Nādaykārikā*	Rāmakāntha Śivācārya
18	*Deekṣā Darśanam*	Devajnāna Muni
19	*Siddhānta Sangraha*	Candrikā Appayya-Deekṣita
20	*Śivayogaratnam*	Jnānaprakāsa Śivācārya
21	*Tripadārthavivekam*	Sakalāgamācārya
22	*Prāsādaṣat Sloki*	Sarvajna Pandita
23	*Prāsāda Candrikā*	Somaśambhu
24	*Prāsāda Paramakṣara Nirṇaya, Prāsādadepita*	Unknown
25	*Prasada Curnika*	Somanātha
26	*Sangraha Sāra Ratnāvali*	Aghora Śivācārya
27	*Karṣanādi Grantha*	Vināyaka Bhaṭṭa

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28	*Kriyakarma Dyotika*	Aghora Śivācārya
29	*Paramokṣa Nirasakārika, Jagadutpatti Prakaraṇa*	Sadyojāta Śivācārya
30	*Siddhanta Paribhāṣa*	Sūrya Bhattaraka
	Ahankāratatva Prakaraṇa Ākāśa Tatva Prakaraṇa, Vāyu Tatva Prakaraṇa, Agni Tatva Prakaraṇa, Āp Tatva Prakaraṇa, Prithvi Tatva Prakaraṇa,	Sadyojāta Śivācārya

The following are anonymous books or works. *Śataratna Sangraham, Siddhāntadeepika, Siddhānta-rahasya Sāra, Aṣṭāngayogavivaraṇam and Kalākrama-padyam.*

In addition, it is also believed that there are about 650 books dealing with the secrets of Tantras, etc.

25. Outlines of *Śaivagama Vedanta*

Vedānta is the foundation for *Vaiṣṇavāgama*. This means *Vaiṣṇavāgama* is in accordance with or in keeping with the Principles of *Vedānta*. *Vedānta* is believed to have been narrated by Īśvara and is an independent

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doctrine. Therefore, the doctrine of *Vedānta* is different and separate from the doctrine of *Śaivāgama.*

According to *Vedānta* doctrine, Brahma is taken to be the cause or apparent cause of the world. But in *Śaiva Siddhānta,* Lord Śiva identified also as Brahma, is taken to be the cause.

While *Vedānta* as expounded in *Śaivāgama* is identified as *Pauruṣeya,* in *Vaiṣṇavāgama* it is identified as *Apauruṣeya.*

Those following *Śaivāgama* doctrine believe that Lord Śiva is the God Supreme, is the cause for the existence of the world and grants *Mokṣa* to humans.

26. Doctrine of *Śaivāgama*

There are three Principles :

1. *Śiva* Principle 2. *Sadāśiva* Principle 3. *Maheśa* Principle. These are divided into 31 divisions as under:
1) *Śiva* principle 1 2) *Sadāśiva* principle 5
3) *Maheśa* principle 25 ; (1+5+25 = 31)

Śiva Principle is supposed to be *Niṣkala*

Sadāśiva Principle is supposed to be *Sakalaniṣkala.*

Maheśa Principle is supposed to be *Sakala.*

शिवः सदाशिवश्चैव महेश्चत्रिधासृतः । (वातुल 1 [15-22])

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1. Śiva *Tatva* (Śiva Principle)

This is supposed to be pure, and since it is superior to being pure it is known as परात्परः . As it has body beyond the sky it is known as Subtle (सूक्ष्मः). सूक्ष्मः also means Śiva. Since it is the reason of the reason, it is everlasting. Since it is all-pervading, it is known as सर्वगतं (*Sarvagata*). Since it cannot decay at all, it is known as अव्ययं – imperishable and eternal. Since it is pure, it is blemishless अनिन्दितः . Since it is comparison-less, it is incomparable, matchless, most excellent. Since it cannot be measured, it is immeasurable अप्रमेयः . Since it is qualityless, it is quite healthy अनामयं - गुणरहितः .

This Lord Śiva in order to bring into existence or to create all principles, to create a different world in order to help Yogis, after careful thinking, created on his own five *Śaktis* (energies) as follows:

1. Parāśakti 2. Ādiśakti 3. Icchāśakti 4. Jnāna-śakti and 5. Kriyāśakti.

Like *Śiva Tatva,* these *Śaktis* also are pure and blemishless. These together are known as *Śivaśakti.*

2. Sadāśiva *Tatva*

From the above mentioned *Niṣkala* five *Śakti* (energies) were created. Five *Sakala* principles named as *Śiva*, *Īśa*, *Brahma*, *Īśvara* and *Īśāna*, came in contact with *Niṣkala Śiva Tatva*. As a result, five *Bhāvas* were

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created. These *Bhāvas* came to be known as *Sāda*. They are : 1. *Śivasāda*, 2. *Amūrtasāda*, 3. *Mūrtasāda*, 4. *Kartṛ-sāda* and 5. *Karmasāda*. All the five *Bhāvas* are *Sakala Niṣkala*.

That which does not have any physical shape and possesses no attributes or epithets is known as *Niṣkala*. That which possesses physical shape and attributes is known as *Sakala*. The combination of these two is known as *Bhāva*.

In this way, the mingling or combination of Sadāśiva, Īśa, Brahma, Īśvara and Īśāna in idol form मूर्तिरूपः takes place. *Sakala* with Śiva, produces or results in five *Bhāvas* known as *Panca Sāda* as mentioned above. These five *Sadāśiva Panca* (*Sakala*) idols are called as *Deha*, *Śiva Tatva* as *Dehi* and a combination or mingling of these is known as *Bhāva*.

A. *Śivasāda*

This is also known by the alternative name *Śāntyatīta* and *Parāśakti*. Since this is born in *Śiva World* शिवसृष्टिः out of the first *Parāśakti* and is known as *Śivasāda* and as this is quite delicate, it is known as *Paramjyoti*, which (literally) is in the form of electricity विद्युद्रूपः .

B. *Amūrtasāda*

This is known by two alternative names as *Śānti* and *Ādiśakti*. This is born out of the second i.e., *Ādiśakti*. Since *Ādiśakti* is formless, this is called as *Amūrtasāda*.

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This *Amūrta* being in the form of a *linga* does not have any specific characteristics कलाहीनः . This *linga* is in the form of a light pillar ज्योतिस्तंभः, emits enormous light (equivalent to light emitted by crores of Suns). Form lies concealed and is not visible (to the ordinary/naked eyes). This is known as *Divine* or *Heavenly Linga* दिव्यलिंगः . This brings into existence the world.

C. *Mūrtasāda*

This is also known by two alternate names as *Vidyā* and *Ichhāśakti.* As it is born from the third *Ichhāśakti* and possesses all its qualities, it is being called as *Mūrtasāda.* Since this has physical form, it possesses characteristics. It is in the form of a flaming *linga*. In this *linga* like form, there will be one face on the top with three eyes, and with four shoulders, it looks so handsome. In the four hands will be replicas of deer, axe and symbols of divine or auspicious assurance (अभयम्). In the right hand will be found a spear or spike (शूलः), in the left hand a bowl of skull (कपालः). This also is the description given in some texts.

D. *Kartṛsāda*

This is also known by alternative names as *Pratiṣṭha* and *Jnānaśakti*. This is born from the fourth *Jnānaśakti*. Since this comprises wisdom (ज्ञानम्) and the nature of *Kartṛ*, it has assumed the name as *Kartṛsāda.* Since this comprehends pure knowledge or intellect, it is

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also known as *Sphaṭika Linga* or quartz *linga*. Its characteristics are being quite heavy and long. In the centre of this *linga* will be seen partial features of four heads, four hands, twelve eyes, four mouths, four noses, eight ears, eight hands and two feet of Lord Śiva, which together present a handsome appearance. In the four right hands will be seen trident (त्रिशूलः), axe (परशुः), sword (खड्गः) and in the four left hands, will be seen noose, serpent and a bell – all symbols of auspiciousness.

E. *Karmasāda*

This is also known by two alternative names as *Nirvṛtti* and *Kriyāśakti*. This takes its origin from the last *Kriyāśakti*. *Kriyā* means work or duty (*Karma*). As such, it is known as *Karmasāda*. This *Karmasāda,* divine or heavenly *linga*, is known by the name *Śiva* and its altar (पीठः) is known as *Śakti*. In the centre of this *linga* will be found a *Bindu* which means the divine *Om* (ओम्). In the centre of the *Bindu* will be found the divine sound (नादः), and in the centre of the *Nāda* idols (मूर्तिः) will be found. In the centre of the idol, (मूर्तिः) will be found principles (तत्त्वः) and in the *Tattva* / lies hidden the all-pervading *Śivalinga*, which acts as the foundation for all *Tattvas*. From this *linga*, is born the world - both movable and immovable (material and immaterial). The world in the beginning of *karma* and its destruction (संहतिः) at the end of the *karma* also takes place. Because of this, *Karmesh*

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Rūpa (*Īśana Rūpa*) is the cause or the reason for the birth (existence) and destruction of the world or earth.

In this *Karmasāda* are included the *Pancasādas* as explained below. The first one, i.e., *Śivasāda* takes shelter under or depends on *Śivaroopa*. The second, *Amūrtasāda*, by its very nature, depends on *Śivasāda*. The third one, i.e., *Mūrtasāda,* depends on earlier *Sādas*. The fourth, i.e., *Kartṛsāda* depends on *Mūrtasāda* and other earlier ones (*Sādas*). The last one, i.e., *Karmasāda*, because it depends on *Kartṛsāda* and its other constituents and each constituent of the *Pancavaktrus* has its own *Sāda*, it had to be understood that this *Karmasāda* comprised of all doctrines (सर्वतत्वात्मकः) and also supports all (सर्वाधारः).

The physical form (मूर्तिः) of this *Karmasāda* is known as *Piṇḍarūpa* (पिंडरूपं). *Piṇḍa* means some physical or solid form. It has thus to be surmised that this मूर्तिः does have special physical dimensions. This *Mūrti* comprises all principles (सर्वतत्त्वं). This is *Śivamaya* (शिवमयः). In this *Sāda* (सादः), five forms of *Panctattvā-tmaka* (पञ्चतत्त्वात्मकः) and *Pancguṇātmaka* (पञ्चगुणात्मकः) are included in the form of five separated bodies with five mouths. All principles originate from this body. The *Śāstras* originating from these mouths are known by the name *Śaivasiddhānta*. This *Karmasāda* includes all

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knowledge, (सर्वज्ञानमयः) and is the cause for all causes, and as such remains *Niṣkaḷa-Sakaḷātmaka* (निष्कलसकळात्मकः). This is the root cause of the third *Sakaḷa* (सकळः) twenty-five principles identified with Maheśa.

While *Sakaḷa* is joined with a body, *Niṣkaḷa* is without any body. [While *Sakaḷa* has a physical body, *Niṣkaḷa* is without any such physical body]. Physical body means (देहः) a combination of *Kaḷā Dhātus*. When we think of combining or mixing of *Kaḷā* and *Dhātus* in the six-fold (षडङ्गः) manner as prescribed, we get a complete or a full body (with all organs intact). This is called as *Mūrti* (idol). The combination or mixture or contact of *Linga* and *Peetha*, i.e., contact of *Nāda* and *Bindu* is being called as *Sakaḷa-Niṣkaḷa*. This *Mūrti* does not have any beauty or any flesh and blood because it is a creation in the mind only. As one's image as seen in the mirror does not have any flesh and blood, so is the case with the *Mūrti-Linga*.

Upto now have been explained characteristic features appropriate to meditation. Now onwards will be explained visible characteristic features (अङ्गभाव). This अङ्गभाव is divided into four divisions as 1) *Anga*, 2) *Pratyanga*, 3) *Sānga* and 4) *Upānga*. Below are given the meaning of these: I) *Anga* (अङ्ग) Head, (Face) and

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Heart. II) *Pratyanga-* (प्रत्यङ्गं) Heart, Throat, Breast, Shoulders, Navel, Private Parts, Stomach, Eyes, Nose, Mouth, Ears, Hands, Feet, Fingers. III) *Sānga* (साङ्गं)

27. Qualities of "Idol" (मूर्तिः)

These are ten :

1) *Triguṇa- Śula* (spike) or spear or lance 2) *Śakti- Paraśu* (Axe) 3) *Khaḍga- Īśapratapa* (Sword) 4) *Durbhedaya – Vajra-* Diamond 5) *Abhaya – Īśānu-graha* (God's grace) 6) *Vidhi –Nāgarupa* (in the form of a snake) 7) *Māyā- Pāśa* (Noose) 8) *Vivaraṇa- Ankuśa* (Hook or a goad) 9) *Nāda – Ghanṭa* (Sound) (Bell) 10) *Samhāra- Agni* (Fire)

Upānga उपाङ्गं : Wearing ornamental clothing and also sacred thread (उपवीतः), sandal paste, wooden seat and covering the body comprising these four divisions/ parts is known by the name *Angabhāva*.

In this way, the body of *Karmasādakhya Mūrti* will look pure like jasmine flowers and shines like a quartz and looks crystal clear. The body stands on the lotus with matted hair, with ten shoulders and holding spear, axe, sword, diamond and the palm indicating *Abhaya* (अभयं) of the right hands, and holding snake, noose, goad (hook), bell and fire in the five left hands and is decorated and presents an enchanting appearance with many varieties of ornaments and celestial clothing

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(दिव्याम्बरम्). This unique handsome and awe inspiring body is known by the name *Śāntarūpa*, peaceful countenance.

Karma, Kartṛ, Mūrta, Amūrta, Śiva in that order respectively, East (पूर्वः), South (दक्षिणः), West (पश्चिमः) North (उत्तरः) and upwards (ऊर्ध्वः) and in that order Īśāna, Īśvara, Brahma, Īśa and *Sadāśiva* will be having these faces. The five earlier described Śivasṛṣṭi (शिवसृष्टिः) and Parāśakti get merged in these. In this way are described the peaceful and special appearance of the *Lingamūrti* as prescribed under *Karmasāda*.

Since this will be in the *Karma* form, rituals such as installing the idol, should be undertaken in accordance with *Karmasāda*. Lord *Sadāśiva* should be appropriately meditated upon with respect to *Linga*, *Sthandila* and one's own heart. The *Linga /Mūrti* should be installed in accordance with the accepted procedure as laid down.

Installation and other rituals should not be undertaken in the form of meditation as laid in the procedure described in *Kartru*, *Mūrta*, *Amūrta*, and *Śivasāda*. These four *Sādas* are to be meditated upon and praised only by *Yogis* and *Siddhas*.

3. *Maheśa Tatva*

The third *Tatva* (Doctrine or Principle) is born from *Karmasāda*. This is *Sakaḷa*. In accordance with the

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cycle of life i.e. Creation, Preservation and Destruction, this has come into existence in the form of twenty-five *Mūrtis*. All these twenty-five *Mūrtis* have three eyes and one mouth each and live in splendour in different forms (or different stages of life).

Characteristics of *Maheśa Mūrti*

The various characteristics, forms and postures of *Maheśa Mūrti* are described as under:

He assumes different forms (नानारूपाः). He displays or has different symbols. Many times he will be in a playful mood (लीलायुताः). He assumes different undulating postures. With his matted hair (जटाधारिः) in the form of a crown (मुकुटधारिः), with his one mouth but three eyes, sitting in a *Padmāsana* (पद्मासनाः) position, four hands, one holding an axe, the other a deer and the remaining exhibiting /indicating security and grace, he possesses a graceful, inspiring and devotion generating personality / appearance. The different forms of the twenty-five *Mūrtis* of *Maheśa Tatva* are as under:

1. Somadhāri - Wearing the moon (Moon on the head) 2. Umāsameta – (With Pārvati) 3. Vṛṣāruḍha -(Sitting on the bullock) 4. Nṛittarupa - In dancing position 5. Vaivāhya - 6. Bhikṣāṭana – (With the begging bowl in hand) 7. Kāmārihi - (Enemy of Manmatha) 8. Kalārihi – (The winner of time) 9. Tripurāri – (Enemy of demon Tripura)

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10. Jalandharvadha – (Killer of Jalandhara demon) 11. Gajārihi – (Enemy of Gaja demon) 12. Veerabhadra – (Veerbhadra i.e. the creator of Energy) 13. Hari- Hara - Hari and Hara 14. Ardhanāri - (Half Woman and Half Man) 15.Kirāta – (A hunter i.e. विश्वसंहारकः) 16. Kamkāla – (A skeleton, i.e., the originator of Creation) 17. Candesānugrah (Always giver) 18. Viṣāpaharaṇa – (Taking poison or Remover of Obstacles) 19. Cakradāna –svarūpa 20. Vighna Prasāda - Somakhanḍa 21. Umā-khand 22. Ekapāda 23. Sukhavā 24. Dakshiṇā mūrti 25. Lingadhbhava svarūpa, (Born from Linga) 26. Brahma-svarūpa.

Lord *Sadāśiva* is known by different names as mentioned below :

He is called *Mantrabrahma* as He has attained *Sakaḷatva* from five faces named as Īśāna, Puruṣa, Aghora, Vāmadeva and Sadyojāta. As He has been having the five faces mentioned above He is called *Mukhabrahma*. He is called *Kriyābrahma* because of the combination of the five actions Inviting (आवाहनः), Establishing or founding (स्थापनः) being present (सानिध्यः) or presence, removing obstructions (सन्निरोधः) and investing (अवकुंठनः).

He is called *Tatvabrahma* because the five divine elements / divinities of Brahma (ब्रह्मः), *Viṣṇu* (विष्णुः),

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Rudra (रूद्रः), Īśvara (ईश्वरः) and *Sadāśiva* (सदाशिवः) are merged into Him.

He is also called *Bījabrahma* because he is intimately united unto Him with the *Bījakṣara.* e.g., *La-kar, Va-kār, Ya-kār* and *Ha-kār*. Because of the foregoing explanations, it has been explained in the *Karaṇāgama,* why Lord *Sadāśiva* has been called as *Pancabrahma.*

VĀTULĀGAMA

According to *Vātulāgama*, He, i.e. Lord Śiva, is called as *Mūrtibrahma,* as he is the combination of *Sākalya*, (साकल्यः), *Sāmbhava* (शांभवः), *Saukhya* (सौख्यः), *Sāvasya* (सावश्यः) and *Sāyujya* (सायुज्यं), the five different *Praṇavas*. He is called *Tatvabrahma* (तत्वब्रह्म), because He has combined into Himself the five auspicious elements, namely, *Śuddha* (शुद्धः), *Mūla* (मूलः), *Tatva* (तत्त्वं), *Ādi* (आदिः), *Ātma* (आत्मा). He is called *Bhutabrahma* for the reason that the five *Bhutātma* elements i.e., *Pārthiva* (पार्थिवः), *Āpya* (आप्यः), *Taijas* (तैजसः), *Māruta* (मारुतः), and *Vyoma* (व्योम) are mingled into Him. He is called *Piṇḍabrahma* (पिङ्डब्रह्मः), because together with *Praṇava Bijakṣaras* ends with *Namah* (नमः) with *Sadyojāta* and other five *Mantras*.

He is also called *Kālabrahma* (कालब्रह्मः) because His name goes with Īśāna (ईशानः), *Puruṣa* (पुरुषः), *Aghora*

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(अघोरः), *Vāmadeva* (वामदेवः) and *Sadyojāta* (सद्योजातः), the five artistic idols or *Mūrtis* (मूर्तिः). These five artistic *Mūrtis* as already explained earlier, form part of the five *Pancasādas* (पञ्चसादः) as explained below :

1. *Sadyojāta* is placed with eight *Kalās* (कलाः) along with *Ātmabhāva* (आत्मभावः) in *Karmasāda* (कर्मसादः).

2. *Vāmadeva*, with thirteen *Kalās* along with *Ādibhāva* in *Karmasāda* (कर्मसादः).

3. *Aghora* (अघोरः), with eight *Kalās* (कलाः) accompanied by *Bhāvayuta* in *Mūrtasāda* (मूर्तसादः).

4. *Tatpuruṣa*, with four *Kalās* (कलाः) along with original *Bhāva* in *Amūrtasāda* (अमूर्तसादः).

5. Ī*Śā*na with five *Kalās* with pure *Bhāva* in *Śivasāda* (शिवसादः).

As explained earlier, because other *Sādas* get merged in *Karmasāda* (कर्मसादः) the *Karmasāda idol* (मूर्तिः) comes to be having or is endowed / gifted with five faces. These *Sadyojāta* (सद्योजातः) and other allied five *Murtis* getting embedded will be the cause for the creation of such world of doctrines or principles as *Maheśatatva* (महेशतत्वः).

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Below is given a list of *Sadyojāta* and other *Pancamūrti Kalas* (कलाः) *Kalaśakti* (कलाशक्तिः) and *Mantras* (मन्त्राः). Slight differences are noticed with regard to names in different texts.

Details regarding *Brahma Bheda* (ब्रह्मभेदः)

Pūrvakāraṇāgama. 65 (1-6)

Mantra Brahma 1	*Mukha Brahma* 2	*Kriyā Brahma* 3	*Tatva Brahma* 4	*Bīja Brahma* 5
Īśāna	Sadyojāta	Āvāhana	Brahma	*La-kār*
Puruṣa	Vāmadeva	Sthāpana	Viṣṇu	*Va-kār*
Aghora	Aghora	Sānnidhya	Rudra	*Ra-kār*
Vāmadeva	Puruṣa	Sānnirodhana	Iśvara	*Ya-kār*
Sadyojāta	Īśāna	Avakunṭhana	Sadāśiva	*Ha-kār*

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Details according to *Vātulāgama* (7th *Brahmabheda Paṭala*)

Mūrti	*Tatva*	*Bhūta*	*Pinḍa*	*Kalā*
Brahma	*Brahma*	*Brahma*	*Brahma*	*Brahma*
1	2	3	4	5
Sākalya Praṇav	Śuddha Prāsāda	Pārthiva	Om-Ham, Sadyo-Jātāyanamah	Īśāna five Kala
Sāmbhava Praṇav	Mūla Prāsāda	Āpya	Om-Him Vāmadevāya Namah	Puruṣa four Kala
Saukhya Praṇav	Tatva Prāsāda	Taijasa	Om-Hum Aghorāya Namah	Aghora eight Kala
Sāvasya Praṇav	Ādi Prāsāda	Māruta	Om-Hem Puruṣāya Namah	Vāmadeva thirteen Kala
Sāyujya Praṇav	Ātma Prāsāda	Vyoma	Om-Hom Īsānāya Namah	Sadyojāta eight Kala

In this work have been explained to the extent possible, differences in *Śaivāgama*, (शैवागम), differences in its principles or doctrines, characteristics of *Ādiśaivas*, conduct or behaviour or mode of action of *Śivagocaras*,

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Samayācar Vidhi (समयाचार विधिः), books dealing with or discussing about *Śaivāgama* and subordinate *Āgamas*, characteristics of *Śaivāgama Vedānta*, and discussion on principles of *Śaivāgama*. As in principles of *Śaivāgama*, in *Vaiṣṇavāgama* also will be found principles with varying or smaller differences. These can be found in *Pāncarātra*.

A sincere effort has been made in the foregoing pages to present and explain the many difficult and at times intricate concepts of *Śaivāgamas* in as simple a language as possible. The work is not comprehensive but touches only the fringe of the subject. The pages that follow deal with Lord Śiva, the Supreme God according to *Śaivāgamas*. This is done to provide in a single volume essential information on *Śaivāgamas* and the Supreme God Lord Śiva, collected from various sources, for the general readers.

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PART – II

ŚIVA

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PART – II 'Śiva'

1. Derivation and Meaning

The concept of शिव in Indian ethos may be considered a better bet for a healthy progressive and peaceful community life in this age of never ending struggle. This establishes cordiality among groups of people in the age of liberalization and globalisation also. शिव is both matter and spirit and a unifying force too. शिव gained popularity in a later Vedic period. An attempt is made here to study the various aspects of शिव in classical Sanskrit literature.

The word 'Śiva' is formed from वश् by meta-thesis, which means word formation through transposition of letters. The meaning of वश् is illumining. So, he who illumines is Śiva. Śiva is self-created, self-illumined. He being himself illumined, illumines the whole universe.

'Śiva' means auspicious and an element of well-being.

'Śiva' is beyond the relative Śiva or Brahma, the creator. ParamaŚiva means Brahma or Para-Brahma - creator or supreme being.

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2. Some other equivalents

Śankara : - ' शं करोति इति शंकरः.' शं means well-being. करोति means causes. He who causes well-being is Śankara.

Mahākāleśvara : - Supporting Deity of the entire universe, i.e., क्षेत्रपाल- Presiding Deity. He is कालपुरुष meaning महाकाल Eternity. So he is called Mahākāleśvara.

Mahādeva : - There are three principles at the root of the creation of the Universe - Infinite Sanctity, Infinite Knowledge and Infinite Practice. A God in whom all these three principles are formed together, He is addressed as God of Gods or Mahādeva.

Bhālacandra : - भाल is forehead. He who adorns the moon on the forehead is भालचन्द्र . भालचन्द्र is also a name of Ganapati, son of Śiva.

Karpūragoura : - Śiva's colour is white as Camphor. So he is कर्पूरगौर .

Stenapati : - स्तेन means a thief. स्तेनपति is a protector of thieves. In olden days, Śivālaya, temple of Śiva, was situated on the outskirts of a habitat. Theives shielded themselves there and while distributing the spoils, were setting apart a portion for Śiva.

Pingalāksa : - पिंगल + अक्ष - The bird known as Pingala knew the past, the present and the future. Śiva

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similarly knows the three-fold divisions of time. So he is also called Pingaḷāksa (*Pingaḷa* - a species of an owl).

Aghora : - घोर means depression. अघोर means one without any depression. Śiva lives in the cremation ground in the company of evil spirits. He adorns himself with a serpent. He consumes poison. With all this, He is free from depression.

3. Special features :

Iśvara created the universe by joining the five gods (elements) named as Prajāpati, Brahma, Śiva, Visnu and Meenaksi. In these five gods, all the special characteristics of Īśvara are found along with their own individual qualities. Śiva, who is in the formless state निर्बीज अवस्था according to Śaivities or followers of Śiva cult, is Śiva's absolute form or Parameśvara. Meditative Śiva, according to that cult is Iśvara. Dancing or sporting Śiva with Pārvati is Māya (Vaisnava cult has Sesaśāyi, Anantaśayana Viśnu meaning Viśnu's absolute form. Visnu blessing His devotees or sporting with Laxmi is Māya.) He has different characteristics according to His separate forms.

Physical features :

Gangā : Just as the Sun is the centre of the planets, so is the soul centre of the body. ' गं ' is the central point of each matter in its conscious and

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sanctified form (minute particles of conscience). ' गं ', ' गः' - गंगा is the flow, which moves or issues from 'गं .' ' गं ' emerges from the head of Śiva. This is described as the Ganga incarnating Herself from the head of Śiva.

गण is the combined state of गं . According to योगशास्त्र गण means ' अष्टवसु ' or ' अष्टदिक्पाल़ ' . ' गं ' is also the origin of ' दिक्पाल ' s. ' दिक्पाल़ 's mean the angels of extensive 'दिक् ' दिश् directions from where ' गं ' element originates. We move towards and grow through the medium of directions (दिक्).' गणपति ' is the presiding deity of ' गं ' elements. So he is known as ' गणपति '.

The Gangā flowing on the earth is a part of the spiritual Gangā. So, howsoever polluted, Her sanctity remains forever. So, this knowledge dawns not only on mystics but also on the learned of the Scriptures that Gangā water is more sacred than any other river-water in the country. Hence, people taking bath in any part of the country using any water, utter 'गंगा स्नानमहं करिष्ये ' which shows the extent of respect for the holiness of Gangā water. This is also evident from the fact that the Gangā water stored in copper sealed pots remains in good condition for a long time and worshipped everyday. But it is not so in respect of any other water.

<u>Moon</u> : The moon is on the forehead of Śiva. 'च.' (and) + 'इंद्र '+ 'मु मस् '(meaning combined state) are three

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letters by the combination of which 'चन्द्रमस् '-' चन्द्रमा '-' चन्द्र ' words are formed. Its meaning is anything grouped with Indra. 'इंद्रलहरी ' is considered the highest ripples among all the ripples of God. Moon attracts ripples through 'प्रजापति,' 'ब्रह्म,' 'शिव,' 'विष्णु ' and 'मीनाक्षी ' and distributes them among others along with 'इंद्रलहरी '. Ripples received from 'प्रजापति, ' 'ब्रह्म, ' 'शिव,' ' विष्णु,' 'मीनाक्षी ' get mixed up and many clusters of thousands of ripples are formed. 'प्रजापति,' 'ब्रह्म,' 'शिव,' 'विष्णु,' and 'मीनाक्षी ' are formless. But their ripples are having qualities. Out of these ripples only three i.e., affection, forgiveness and parental love originate. The source from where they originate is known as Moon. 'चन्द्रमा ' is a combination of qualities of affection, forgiveness and parental love. The moon visible in the sky is not this same moon. There is an aspect of the original moon in the moon visible to us in the sky.

In all the etymological glossaries, there is only a single description of the word Moon. आह्लादयति इति चन्द्र . Anything pleasing to the eye or mind is चन्द्र (There are different descriptions of all other words).

1. Śiva's left eye is the first eye. Right eye is the second eye. Top eye between the eyebrows is the third eye. The top eye has the combined energy of the left and right eyes and is a symbol of Supra-conscious energy. It is also named as ज्योतिर्मयी, व्यासपीठ, etc.

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2. Moon, अर्क (Sun) and वैश्वानर (Fire) are the three eyes of Śiva. अर्क is the celestial Sun and वैश्वानर is the Sun of कर्म देवलोकऋ action ridden heavenly abode. Therefore, the Sun is capable of seeing everything in the universe. Structure of the universe contains details of अजातज - लोकऋ celestial surface and कर्म देवलोक action ridden heavenly abode.

3. Śiva has three eyes. It means he can see the past, present and future. He is a witness to the happenings during the three periods of time.

4. According to योगशास्त्र the third eye is सुषुम्ना .

5. भुजंगपतिहारी is aslo another name of Śiva. भुजंग is the name for serpent. This means पवित्रक minutest particles. पति means protector. हारी are putting on a garland हार in his neck. The meaning of भुजंगपतिहारी is, protecting the serpents and putting them around his neck as a garland. Different serpents means union of पवित्रक. They appear as serpents from outside, but from within they are a type of ladder. For spiritual attainment, one has to climb up having the tail of the serpent for support.

There are in all nine serpents in nine places - One on the head, one round the neck, two on the arms, two on the wrists, one round the waist, and two on the thighs. It means that his body is made of पवित्रक only or पवित्रक serpents are sporting on Śiva who is an embodiment of the universe.

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Serpent is considered as Śiva's weapon. The nine serpents of the universe are also known as नवनारायण . नवनाथs are born of this नवनारायण only.

Kārtikeya, Jyotiba, Ravalnath and Sabbu are serpent gods.

There is a नाग, serpent, in every form of godhead or in every situation.

A female serpent is there in our body. She is known as कुंडलिनी . Five serpents are moving in the body as पंचप्राणs. The remaining four serpents will not be in the body. As spiritual progress advances, they may get into the body. Serpent, a नाग , symbolises the male aspect. He bestows progeny, which means he is a deity capable of granting the boon of progeny.

भस्म : भ् भव means to be born. अस्, अस्म, अश्म means ashes. That which is born and gets turned into ash is भस्म . भस्म means ash of a person who is born. The ultimate state of any matter is ashes. There can be no further change in it. श्म (स्म) means protective ash. शृ (शन्) means anything spread out. Cremation ground is a place where ash is scattered. Earth originated from अग्नि, fire, (तेजस्, splendour). All beings on the earth are born of her splendour - तेजस् - and get submerged in her fire. Human bowl (heads) are related to earthly memories. Viewed

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from the space, the shape of the earth appears like a bowl. Memories are in the ashes.

यज्ञस्मृति, Memories, are related to sacrifices of अजातज and other spheres. पार्थिवस्मृति, Memories, are related to death causing sorrow or stress in this earth and the nether worlds. सप्तपाताल तन्मयस्मृति- Memories related to (North) and (South) दक्षिणालोक 's sacrifice (Penance).

The three horizontal ash stripes on Śankara's forehead are symbolic of these three memories. Ash reflects the aspirations of the person. The loss sustained by such aspirations is revealed by it. Around the person putting on this ash there is that individual's (Physical) धनंजय वायु (There is महाधनंजय वायु in the Universe). When that person is reborn this धनंजन वायु proceeds towards that body. Ripples emanating from the ash are probably from death caused by stress and strain. Body is not real. Even bodily comfort is not real. Don't get entangled in it. Jyotirlinga adorns the remnant ash left in the cremation ground. People get frightened if they come to know about the reality. So this is not revealed to anyone.

Sacred protection is named as भस्म. भस्म is very essential for daily ritual. It is an integral part of Śaiva cult. भस्म is considered as Śiva's vitality. भस्म of the sacrificial seat in अग्निहोत्र - a Brahmin household - is considered very sacred.

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The protective ash formed after sanctified fire lights the pyre of the deceased is known as चिताभस्म. Śiva is very fond of चिताभस्म. चिताभस्म is poured on Viśveshvara everyday in Vāranāsi (Banaras). There are three types of भस्म : शांतिक, conducive to peace of mind; पुष्टिकर energiser and कामद wish- fulfilling. भस्म wipes out sin and so जाबालश्रुति says that it is very useful in attaining ब्रह्मज्ञान, knowledge of the Supreme. Śiva reduced cupid, the God of love into ashes and smeared his own whole body with that ash.

Vibhuti is another name for भस्म . विभूति is used in sorcery, for invoking evil spirit, मन्त्र or तन्त्र for fencing a direction - दिशाबंधन - or self-protection. *Vibhuti* is purified by chanting selected मन्त्र applied on the forehead of children or the sick and they are cured of the disease. Iron, gold, pearl and diamond are powdered and used as healing medicine in आयुर्वेद.

Lord Śiva wears रुद्राक्ष on several parts of his body. One on the matted hair. One around the neck, one each on both the arms, one each on both the wrists.

Tiger skin - व्याघ्रांबर . व्याघ्र means tiger (रजोगुण - तमोगुण symbolised). Heartlessness is its character-ristic. Śiva has crushed रजोगुण - तमोगुण and has made a skin seat out of the tiger skin.

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Sprititual peculiarities :

A great sage and a great योगी, it is only Śiva who repeats always the holy name. He is always in yogic posture after decorating himself with restrictive seals बंध, मुद्रांग. Because of intense penance more heat is generated. In order to allow it cool down, he uses the Gangā, the moon and a serpent and lives in the snow capped Himalayas.

Furious, कोपिष्ट, if he voluntarily stops his round the clock repetition of the holy name, he remains calm. But if anyone disturbs him while he is repeating the holy name, effulgence accumulated by intense meditation spontaneously bursts forth and the person, so disturbing him is reduced to ashes (e.g. when Love God disturbed him, Cupid was reduced to ashes). This is what is known as Śiva opening his third eye and reducing the enemy to ashes. If a person causing agony to Śiva suffers 100 percent pain, agony caused to Śiva is 0.01 percent. This agony loosens Śiva's pulse beat (नाडिबंध). But his posture remains firm. Later Śiva puts on the pulse beat.

Lord Śiva undergoes all suffering for making others happy. When the ocean was churned कालकूट poison was produced which, if not properly checked could burn the whole universe. At that crucial period no Godhead came forward to accept it. Śiva then consumed that

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poison and saved the universe from destruction. At the time of gulping the poison his neck became bluish dark. Because of this he is also known as नीलकंठ.

Easily getting satisfied आशुतोष being satisfied, is ready to grant anything sought for. Once Śiva was satisfied by Rāvaṇa's penance, then he not only offered His own better half but even आत्मलिंग - His very soul to Rāvana. (Rāvaṇa who got आत्मलिंग had aspired to become another Śiva.)

Gods and demons both do penance for getting favours from. Bāṇasur, Rāvaṇa and other demons did not do penance for Viṣṇu. Viṣṇu also never granted any boon to demons. But they all undertook penance for Śiva and Śiva bestowed boons on them. These boons not only caused worry to Him but also to other Gods. Under such circumstances, Viṣṇu comes to their rescue. Lord of the Evil spirits (भूत), Śiva is the Lord of भूत s. So, normally, worshippers of Śiva are not troubled by evil spirits.

ऊर्ध्वरेतस् - ऊर्ध्वरेतस् means one whose virility never suffers any loss by dripping. Persons who are ऊर्ध्वरेतस् will have virility converted to ओजस् vitality. Śiva is ऊर्ध्व रेतस्. So by mere will, He can create new life. Human body absorbs mercury when taken in a restricted quantity, virility gradually finds an upward flow. So mercury is known as Śiva's virility. Sulphur is regarded as Pārvati's

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monthly course blood drop and (अभ्रक) mica, is considered as ovary.

दिव्यवर्ष of God Śiva in human life span in years	युग or ages
17,28,000	*Krita* कृत
12,96,000	*Treta* त्रेता
8,64,000	*Dwāpara* द्वापर
4,32,000	*Kali* कलि

Kritayuga, Tretāyuga, Dvāparyuga and *Kaliyuga* put together form one पर्याय . 1000 पर्याय s form Creator's one day or Kalpa (कल्प). Such 360 days form one Super human year or दिव्य वर्ष. According to Śiva cult, Śiva is the originator or creator of the universe. Creation is a continuous process. This phenomen is symbolic of Śiva's consistent capacity for procreation. One who has diametrically opposite characteristics (स्वीवृति and विकृति) capacity for creation and destruction; Quiet and furious; moon (cool), and third eye (capacity to reduce to ashes instantly), Dormant (सात्विक तामसिक) etc.

4. Function

Creation of the universe : शिव and पार्वती are known as जगतः पितरौ . Both are considered parents of the whole universe. Out of fifty-two tunes of Śiva's डमरू i.e., fifty-

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two seed notes (नादबीज) बीजमंत्र s, fifty-two letters of the alphabet were formed. The universe was created by these seed notes. 'द द दम्' meaning ददा मित्वं (I am giving thee). With the help of these, notes were produced. This means that Śiva assured the world that 'I am bestowing knowledge, sanctity and boons'. As He is ऊर्ध्वरेतस् Śiva can create the universe with His will. World teacher जगद्गुरु : ज्ञानं इच्छेत् सदाशिवात् । मोक्षं इच्छेत् जनार्दनात् । i.e. Śiva bestows knowledge and one should aspire liberation मोक्ष from Janārdana (Visnu). From the matted hair of Śiva ज्ञानगंगा incessantly flows.

One who helps others to go beyond three qualities, Śiva can wipe out सत्व, रज, and तम which means He can uproot ignorance.

Function according to Time

Period of Time	Name	Function
Vedic period	Rudra (one who weeps)	Furious
Post-Vedic period	Śiva	Graceful
Mythological period	Maheśa	Brahma, Visnu and Maheśa

Destroyer (AD 00 - 1000) among the trinity, Post Mythological Period - Mahādeva, the Lord of Creation,

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Protection and Destruction - AD 1000 and the Lord of Devas after these three.

5. Forms of Śiva

Rudra : Vedic Rudra was the destroyer who struck terror. But from post-Vedic time Śiva became a deity of worship and a creator.

There appears to be no reference to the term Śiva in Vedic literature. However, there are references to Rudra. Another important adjective used for him in *Veda* is वृषभ . This word is derived from वृष् . It has two meanings : He who causes rain and one who has maximum reproductive capacity. Rudra causes rain. Botanical species (plants) sprout on account of rain. This point is made clear in the *Mantras* related to Rudra. At present, वृषभ is used probably as 'Bull'. The reason for this is the special procreative energy of the bull. The other meanings of the word Rudra are given below :

1.'रु ' means weeping. ' द्रु ' means running. Rudra means one who weeps, or who causes crying and one who runs weeping.

2.' रुत् ' means pain or grief. He who cures this pain or destroys grief is Rudra.

3.'रुत् ' means truth. This means Upanisads. He who knows ' रुत् ' or propounds it is Rudra.

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4. 'रुत्' means speech or propounding self-knowledge (आत्मविद्या). He who bestows it on His worshippers is Rudra.

Rudragaṇa : These are attendants on Rudra. They stay with him and always attend on Him. It is said that their number is ten million. Ganas produced by Rudra are भूत, बेताळ, उच्छुष्म, प्रेतपूत, कुभड etc. Rudraganas normally put on Rudra's dress. They reside in heaven; they destroy sinners, protect religious people and observe पाशुपतव्रत. They remove obstacles falling on *yogis* and systematically serve Śiva.

अर्धनारीश्वर अर्धनारीनटेश्वर : In ancient times, female organ and male organ were two separate and independent symbols. Later, man paired the two in शिवलिंग and began worshipping them as a single deity. In course of time, when human society became cultured and artistic in carving out images His female-male symbol acquired the form of अर्धनारीश्वर. For progeny of mankind union of both is essential. This is the motto behind both the symbols. Through this sculpture, an attempt is made to indicate the distinction of man and woman as it prevailed before creation. In the earlier stage, elements of man-woman were undivided and intertwined. Even today, in the lower species, female and male elements are clubbed in one body. These species remain male and female and reproduce other species.

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There is a RgVeda hymn अग्निषोमात्मकं जगत्. अग्नि is male element existing in female ovary. Soma is the female element existing in male semen. काम brings the two together. काम, attachment or desire, enables both to be attracted towards each other. Philosophy also subscribes to this view. Śiva becomes active only when he has this energy. *Śivāgama* is a religious text. It is stated there that constant harmony of Śiva-Śakti is Advaita. चतुर्वर्गचिंतामणि and Mānsollās discuss the method of carving or sculpting अर्धनारीरुप. It is mentioned in these works that the right portion of Śiva is female. In this form the female and male elements are equal. Therefore, it is described as शिवत्यासहितशंभु- Śambhu with energy.

कालभैरव : He is one among the अष्टभैरवs. He was born of Śiva's fury or anger. He was asked to chop off Brahmadeva's – creator's - fifth head. He was ordered to remain in 'Kashi'. He is also known as the sentry of Kashi. While entering Kashi, a person has to offer worship to him first. After completing the rituals, a person returning from Kashi will be given a black thread to tie it round their wrist.

Veerabhadra : He has an evil spirit बेताळ as his vehicle. It is said that Veerabhadra was the first to worship Śiva in Linga form.

Bhairavanāth or Bhairava: (Etymology and meaning)

a) भू -भै-भव-रवः means one who is born by making a loud noise.

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b) भै means light,rays and र व means (musical sound)

पृथ्वी (भैरवी), is a place in which light rays and sound waves co-exist. Bhairavanāth is her master. भू is that part formed out of many particles. श्वः means a minute particle. So भैरव is पृथ्वी formed by the combination of minute particles and her consort is भैरवनाथ.

Sixty-four types of Bhiravas are mentioned in *Śivāgama*. There are eight classes of Bhairavas comprising eight in each class. Names such as कालभैरव, बटुलभैरव are famous. In Tantra texts sixty-four Bhairavas are considered as masters of sixty-four *yoginis* and a close relationship between शक्ति, energy, and भैरव Bhairava is mentioned. It is said that Bhairava is guarding each शक्तिपीठ, seat of energy. In a text entitled महापीठनिरूपण, it is stated that any worship of Energy without a Bhairava is ineffective. Normally Bhairava is worshipped as the village deity in Mahārāshtra. He is known as Bhairava or Bhairoba or Viroba. In every village, there is a place of worship of this deity. It is either in a snake hole or a cremation ground. Sometimes, the deity is carved out. In some places, the deity is in the shape of a round stone. It is said that dogs accompany the deity whenever he rides on a horse at night.

Ugly deity (क्षुद्रदेव :) It is generally supposed that worship is offered by rural folk to acquire evil designs. The worship starts by repeating the name of Bhairava in the first two minutes. The feeling, which arises on both

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the occasions, should be watched. When names of Bhairava and Nārāyaṇa are repeated in a holy company, the participants' experience is as shown in the next column.

	Bhairava	**Nārāyaṇa**
1. Good or pleasant	4	12
2. Agonising or Painful	1	21
3. No reaction	18	21
Total	34	34

Average level of the participants should be 35%. During the holy company, the level of the participants rises by 40 -50 percent. If the general level of the participant is 20 percent, the level of the realised soul is 100 percent. Persons whose level is 20% do not understand anything at the time of experimenting. Not all get such a feeling at the time of such experimentation. Those who are above the level of 35% after experimentation, and who understand subtle things, only such persons get such a feeling.

This might be the reason as to why the worship of Bhairava is conducted in some areas only. A thorn can be removed by another thorn. Similarly, the energy produced by repeating Bhairava's name, is supposed to minimise the effects of evil energy. In this process, the

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individual may be inconvenienced. Bhairava is the presiding deity, in some parts of south India. The presiding deity is Nārāyana in most parts of north India.

Evil spirit (बेताळ) : The word बेताळ is derived from the word बेताळ itself, meaning one who can make deformity dance according to the beat of his cymbal. Vibration of the letter is caused by the combination of obstructed and free notes. They set deformity to proper beat. बेताळ is also known as आग्याबेताळ, Jwalabetala or Pralayabetala. Skanda soldiers such as बेताळ etc. are classified under भूतगण.

बेताळs are non-vegetarians. Śiva has empowered बेताळ to work as witches (पिशाच). Sorcerers accept बेताळs as their heroes. बेताळ's mother Vaitāli is very famous as मातृका. Images of बेताळ are either made of wood or stone. बेताळ who is the presiding deity of a village, is in the shape of a round stone. His wooden or stone images are found in Goa also. Images of बेताळ made of other materials can be seen in other areas also. बेताळ holds a trident or a stick in his hand. By such fierce characteristics बेताळ became a क्षुद्रदेव or a village deity. He is the village deity in Priyol, Amon, Savarde in Goa and in and around Mahārashtra. The deity is found in the border villages in western Mahārashtra, with सिंधूर smeared on it. There are round stones around the

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deity smeared with सिंधूर . They are known as soldiers of बेताळ. In many places, there are नवग्रह temples in the vicinity of temples of बेताळ. Mahār community in Mahārashtra worships बेताळ. They sacrifice hen or sheep to propitiate him. In some areas, they distribute sweets also. He is decorated by flowers and carried in procession in a palanquin.

भूतनाथ : 'He is a low type of deity belonging to the category of बेताळ. There are temples in Goa for him. It is believed that he moves about at midmight along with his soldiers. It is also believed that, he carries a stick in his hand and a blanket on his shoulder. His footwear gets worn out. Devotees around Sawantwadi supply fresh footwear every month to the deity. If any person is possessed by evil spirit, भूतनाथ is invoked to drive away the evil spirit.

Śiva is believed to have two aspects. The first is that of trance and the second is that of a dancing pose. Trance is an absolute state whereas dancing state is relative. Dance is the expression of any incident or bodily movement to indicate a mental state or emotion. He who does this is a dancer ' नट '.

There is a traditional belief that Śiva as Natarāj created the art of dance. Because it is firmly believed that Śiva is the आद्यनट or the First Dancer, and as such he is

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called or addressed as नटराज़. The entire universe is Natarāja's stage. He is not only a dancer but a witness to that dance. This is the background behind this imagination of Natarāja. When his dance begins, movement of the universe is motivated by the echo of that dance. When it stops, Śiva absorbs this gross and subtle universe in Himself and is deeply immersed in bliss. In brief, Natarāj is Iśvara's reflection with all His activities. Natarāja's dance is considered as symbolic of IŚvara's manifold activities such as creation, continuation, destruction, illusion and grace (Mercy of release from the bondage of माया).

तांडव नृत्य : The origin of तांडव नृत्य is given in संगीत रत्नाकर (7-5-6) as shown below :

प्रयोगमुध्दतं स्मृत्वा स्वप्रयुक्तं ततो हरः ।
तण्डुना स्वगणाग्रण्या भरताय व्यदीदृशत् ।।
लास्यमस्याग्रतः प्रीत्या पार्वत्या समदीदृशत् ।
बुद्ध्वाथ तांडवं तंडोर्मर्त्यैभ्यो मुनयोऽवदन् ।।

Then Śiva recollected his earlier wild dance and presented it before Sage Bharata through his गण chieftain Tandu. With delight he asked Pārvati to present an appealing dance before Bharata. लास्य or appealing dance is a female dance in which hands are let down (without any gesture). The dance performed by Tandu is Tandava dance. So sage Bharata and his followers taught the same to mankind.

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That dance is named Tandava dance where during the dance the rhythmical notes of the bodily casings or living cells get merged in Śiva or become one with Śiva. It is male dominated and has gestures. For instance, the thumb and the pointing fingers join in ज्ञानमुद्रा. This enables गुरु and शुक्र bulgings get united. This means that male and female elements merge together.

There are seven types of this dance :-

1. आनंदतांडव 2. संध्यातांडव (Twilight dance)
3. काळिकातांडव 4. त्रिपुरतांडव 5. गौरीतांडव
6. संहारतांडव 7. उमातांडव

Among these संध्यातांडव is described in शिवप्रदोष स्तोत्र (प्रदोष स्तोत्र) as follows : - "Gouri is the mother of the three worlds. Śiva makes Her sit in richly decorated pedestal and begins to dance during evening time. When Śiva gets ready to dance Saraswati plays on the Veenā. Indra plays the flute, Brahma beats the cymbal, Laxmi sings and Visnu accompanies on मृदंग. All Gods and Goddesses stand in a circle and enjoy this dance feast. Śiva is twin armed in this dance. There will be no scene of a demon being crushed under His feet.

Among the above named dances गौरीतांडव and उमातांडव are ferocious types of dance. In these dances, Śiva will be in the form of Veerabhadra or Bhairava. Umā or Gouri will be with him. He dances in the company of

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भूतगण in the cremation ground full of burning pyres. Among Natarāja's सात्विक dance types, नादांतनृत्य is also very famous as सांध्यनृत्य. The image of Natarāj in Chidambaram is in this dancing pose. Followers of Śiva and Śakti cults consider these dances as symbolic of special philosophy. According to their opinion, Śiva not only destroys the whole creation during such fierce dances, but also destroys relationship between living beings. Cremation ground or burial ground is symbolic of the annihilation of pride - reducing it to ashes - of living creature. So this dance is reserved for that stage. While Śiva is performing तांडवनृत्य, both gods and demons are very eager to join Him. The table given below is an instance of a particular gesture of आनंद तांडव dance throwing light on the significance of different gestures in तांडव नृत्य -

Significance or Meaning

1. Different Ear Ornaments	अर्धनारीश्वर
2. डमरु in the hind right hand	origin of नाद and शव्दब्रह्म
3. Fire in the hind left hand	Purification of the static and dynamic
4. Front right hand	Indication of fearlessness to devotees
5. Front left hand	Raised above for

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	liberating living beings - Pointing towards the feet
6. अपस्मार or मुयलव demon below theright foot	Destruction of अविद्या or Ignorance
7. Circle all around	Wheel of illusion मायाचक्र
8. Hands and feet tracking the wheel	Purifying illusion माया
9. Five divine sparks from the flame produced by wheel	Minute five elements

Appealing and fierce dance : In both there is proper लय-ताल combination. The main points of difference are shown below :-

	लास्य **Appealing**	तांडव **Fierce**
1. Dancer	Female	Male
2. Gesture	Related to the movement of feet	Not necessary
3. Presentation अभिनय अभि - means orderly नृ - नय means emotion अभिनय causes grandeur or effulgence तेजस्	Yes	No

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Nātyaśāstra of Sage Bharata is known as the fifth Veda - पंचमवेद

Kirāt - किरात : This is *Ś*iva's Kāpālika form. This form is as popular as *Ś*iva among the common folk. He wears elephant's skin in this form. He relishes सोमरस. He indulges in every type of sport. He is surrounded by thousands of damsels. भूतगण dance in front of him. Goddess Umā will be in His company in the same dance. During the period of glory of Śāivism this form of Śiva slowly disappeared and his image as Natarāj became more popular.

6. Family and Attendants

Śiva and Śakti are of much earlier origin. It should be noted, however, that Gaṇapati's affiliation was at first sought mainly with those of the cult deities who had many primitive traits in their composition; but in much later *Purāṇas* like the *Brahamavaivartta* Gaṇesh is sometimes described as one of the aspects of Kriṣṇa. The literal meaning of Gaṇapati is the leader of '*Gaṇas*' who have almost invariably been associated with Śiva (the association of Rudra, the Vedic counterpart of Śiva, with *Marutagaṇas* should be noted in this connection). Śiva is sometimes described in the Mahābhārata as Gaṇeśvara, and this may also explain his ideological association with Ganapati. The elephant head of the latter may be

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explained by referring to the animal faces of the Mahāpāriṣadas of Rudra as described in the Skandābhiśeka (ch. 45) chapter of the *Śalyaparva* of the Great Epic. These Pariṣadas (Gaṇas) who are described in this context as so many attendants of Skanda bear the faces of various animals such as tortoise, cock, crow, owl, parrot, falcon, dog, fox, boar, elephant, lion, etc.

A brief account of the worship of Kārtikeya and his image-type will be close mythological association between this god and Gaṇapati in the *Purāṇic* texts. But there can be no doubt that the former, though no separate cult developed around him, entered the Hindu pantheon at a much earlier date than Gaṇapati. Patanjali's reference to the images of Skanda and Viśakha who, in another context, are regarded by the great grammarian as folk divinities. Along with many other names such as Brahmaṇya or Subrahmaṇya, Kumāra, Mahāsena, Guha, etc., were regarded as so many synonyms of this god. But if a careful analysis is made of the myths associated with many of these names, the fact that stands out prominent is this that there were many allied god-concepts that were at the root of the later unified idea of a deity by the name of Skanda-Kārtikeya. Worship of Skanda came to be completely merged in that of Śiva in Northern India of the post-Gupta period, and separate shrines were seldom dedicated to this deity. In Orissa, especially

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Bhuvanesvar, which abounds in temples of Śiva, Kārtikeya with Pārvati and Gaṇapati came to enjoy the position of so many Pārśvadevatas of Śiva, the three came to occupy the central position in the western, northern and southern niches respectively of the main shrine. However, in Southern India, though his mythological association with Śiva was never minimised, many separate shrines were erected in his honour by the Colas and others, some of which still exist. Kārtikeya under his Sanskrit name Subramaṇya and his Tamil appellation Murugan, the divine child, is still being worshipped there with great devotion. In Bengal clay images of Kārtikeya are worshipped only once in a year.

Son - Kārtikeya : He is the son of Śiva and Pārvati. The story of कार्तिकेय is as given below. After killing Tārakāsura, Kārtikeya became very famous. Therefore, Pārvati fondled him to grow as a loving child. This prompted him to misbehave with the celestial women. Gods complained to Pārvati about this. In order to wipe out his evil designs Pārvati showed herself in every woman of the celestial world. Kārtikeya became repentant by seeing his mother in every woman. He took a vow that he would regard every woman in the universe as his mother from that day. There is a story in शिवलीलामृत that Kārtikeya cursed

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such women who go to see him will become widows in seven lives. But there is no basis for this story in the *Purāṇa*s. Kārṭikeya is represented as a ब्रह्मचारी in Mahārashtra whereas he has two wives in Tamil Nadu. In the month of कार्तिक, women in Bengal prepare a doll of Kārtikeya in mud and worship him craving for a progeny. He has a peacock feather in his hand in place of a stick.

गणपति : गणपति contains details about गणपति .

Others: Murugan, Shvasta, Shasta, Skanda, Atavi, Ataveesvara, Avalokitiśvara, Avaloki, Kota- putra, etc. are infant gods who gradually became one with Śiva.

Repeating the name of Skanda for two minutes in a holy company is supposed to have proved beneficial for seven persons, irksome for six persons and remaining twelve persons experienced no sensation. They felt that some heavy load is on their chest. They got headache also. Accordingly, Skanda- worship is reduced to the minimum.

शिवगण : Śivaganas are in Śivaloka. गण is a group of attendants. These गण include Yama and Veerabhadra. Veerabhadra is a paramount deity in the southern region. He is the only deity who has direct contact with the Southern region. So he is the master of भूत गण, meaning भूतनाथ . If भूत, have

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anything to do with sanctity, they escape from the wheel of action and staying in Śivaloka enjoy the bliss known as मोद. Varieties of शिवगण are given below :

1. उग्रगण (Ferocious) : They concentrate on form of शिव.

2. रुद्रगण : रुद्र means one who weeps. They weep intensely to obtain God's *darśan*.

3. भूत and पिशाच : This means evil spirit.

Of these three types of गण s, the function of each गण is different. Practice of each is different. Some reach Śiva through यमलोक. Others reach Śiva through the mediation of नंदि. Colour and shape of each गण is also different.

Nandi : नंद means blissful form. नंदी means bliss. Below is given the details about नंदी who is a गण. Description of नंदी, the vehicle, is given later. 'He is one of the chief शिवगण s. He is known as नंदीश, नंदीश्वर and नंदिकेश्वर. नंदी performed rigorous penance in his eighth or ninth year and attained Śivahood. Śiva considered him as his son and appointed him as the chief of his गण s. Later on सुयशा, daughter of मरुत् married him. Followers of Śiva consider नंदी as a symbol of bliss from the spiritual standpoint. During तांडव dance of Śiva, नंदी will be present there to count the beat. In the southern part

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of the country नंदीश is seated to the left or right of the entrance of a Śiva temple.

शिवदूत s: These attendants are normally dwarf, stout and red in colour. Two teeth protrude from their mouth. They have four hands. पाश (rope), सर्प (serpent), त्रिशूल (trident) and महापात्र (bowl) are held in those hands. When devotees of Śiva breathe their last, the duty of these attendants is to take their souls to Kailas in पुष्पकविमान .

Vehicle : नंदी is Śiva's vehicle in the form of a bull. He occupies a prominent position in the family of Śiva. Prior to शिवदर्शन the sighting of नंदी is a must.

शृंगदर्शन : (Sighting through horns) शृंगदर्शन means viewing शिवलिंग through the horns of the bull usually installed in front of *Śivalinga*, but outside the sanctum sanctorum. Sāyanācārya is of the view that वृषभ is derived from the root वृष. He has also given the meaning as one who rains वर्षिता. Another meaning of वृषभ is derived from वृष. वृष means to possess maximum reproductive capacity. So Nandi (नंदी) is considered as an indication of high degree of virility. Just as मनु is the author of धर्मशास्त्र, बृहस्पति is the author of अर्थशास्त्र, नंदी is the author of कामशास्त्र . नंदी in the temple of Mahādeva will be in sitting position.

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Comparison of varieties of Śiva and his family :

Form of Śiva / Family	शिवतत्व %	Energy Released %	Origin %	Mainte - nance स्थिति %	Destruction Deluge लय%
1. शिव	100	10	02	2	96
2. रुद्र	70	50	25	40	35
3. अर्धनारीश्वर	70	50	28	70	02
4. गणपति	70	10	10	70	20
5. कालभैरव कार्तिकेय, स्कंद,	60	60	10	40	50
6. वीरभद्र	60	40	30	40	30
7. मंगेश	60	30	30	50	20
8. भैरव	50	50	20	30	50
9. वैजनाथ	50	30	30	30	40
10. जोतिबा	50	30	30	30	40
11. खळनाथ	50	25	20	30	40
12. खंडोबा	40	30	20	50	30
13. बेताळ	30	20	10	20	70
14. भूतनाथ	30	10	10	40	50

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15. म्हसोबा	20	20	20	40	40
16. नंदी *	20	10	40	50	10
17. नटराज	10	10	10	80	10
18. किरात	10	10	10	70	20
19. शिवगण	10	10	10	50	40
20. शिवदूत	10	10	10	40	50
21.Average man	$^{1}/_{10000}$	$^{1}/_{10000}$	10	30	60
22.Ordinary	$^{1}/_{1\ Crore}$	$^{1}/_{1\ Crore}$	10	30	60
23.Jyotirlinga	$^{1}/_{1\ Lakh}$	$^{1}/_{1\ Lakh}$	10	30	60
24. बाणलिंग	$^{1}/_{1\ Million}$	$^{1}/_{1\ Million}$	10	30	60
25. Rāvana Bāṇāsura	30	30	5	30	65

* The chief of शिवगण is not नंदि, the vehicle, but an attendent in human form.

Śivaloka and Abode

Śivaloka : Those, who lead a pure life (sanctified living) go to Śivaloka, where there is peace, sanctity and blessedness, that is Śivaloka. Abode - निवास. Heat is increased by penance. In order to cool it down Śiva has made Kailās (कै+लास) as His abode. ' कैलास ' is that place where the shape of ice is like a cluster of plantains. Cremation ground is Śankar's second abode.

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7. Image Science (मूर्तिविज्ञान)

The shape of Śiva's image has undergone change along with the passage of time.

शिश्नरूप (Phallic form) : Śankara is known as the father of the universe. So the earliest form of Śiva was like a Phallus. This is perhaps a five-faced one. The eastern face is called Visnu, Western face is Brahma, Southern face is Rudra and the northern face is Śiva. Fifth face is in topmost direction, which means spiritual progress.

Śiva is the Lord of destruction. Doubt may arise in anybody's mind as to how the image of Śiva with शिश्न Phallus, नंदी - bull, लिंग- भग (female organ), (शिवलिंग form), etc. connected with creation was conceived. The clarification for the same is as shown below : According to Śaiva cult, Śiva is the Lord of Creation, Maintenance and Destruction. In the त्रिमूर्ति (दत्त) conception alone, Śiva is the Lord of destruction. From the psychological view point, worship of the symbol of creation and maintenance is easy for the majority of people. But worship of the symbol of destruction is rather not easy. Animal form - नंदी form of Śiva is of the Vedic period.

Human form - This form must have taken shape during *Purāṇa* period. Here Pārvati is shown as sitting on Śiva's lap. This is symbolic of Śiva-Pārvati being the

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parents of the universe. This image is always of pure white colour- the colour of camphor. Śiva is sanctity personified and so is pure white. There are four symbolic ornaments in the hands of Śiva.

1. Damaru डमरू -This is symbolic of शब्दब्रह्म. Original sounds of fifty two letters and fourteen महेश्वर सूत्र alphabets were produced by this. Later the universe was created by it.

2. Trident त्रिशूल - This is symbolic of three qualities:

a. Source of creation, maintenance and destruction. c. Will, knowledge and action are the three edges of a trident. d. Ripples of यम, सूर्य and प्रजापति.

3. Rope or Deer (पाश अथवा मृग)

कालपाश is rope(Rope in Ganapati's hand is also कालपाश). मृग or deer is symbolic of the four Vedas.

4. Axe (परशु) - This symbolises destruction of ignorance.

दक्षिणामूर्ति :- The word दक्षिणा is indicative of intellect.

दक्षिणामूर्ति is one through whom knowledge of परमेश्वर is gained with the help of intellect. There is a story that Śiva took this form to inculcate supreme knowledge among His devotees. *Veenādhara*, *Yoga*, Knowledge (ज्ञान) and व्याख्यान (discourse) are four type of दक्षिणामूर्ति . *Veenādhara* image has fourfour arms and is in a standing pose. It teaches *Veenā* or musical notes to

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devotees. *Yogamurti* is in a sitting meditative pose. By its grace, योगविद्या is gained. ज्ञानमूर्ति teaches philosophy. व्याख्यानमूर्ति imparts knowledge of other शास्त्र s. It is seated in वीरासन pose and points knowledge ज्ञान, context संदर्भ and व्याख्यान gestures.

In this form, Śiva is either in a standing or sitting pose. His facial expression is graceful. He is normally endowed with four arms. In many places animal, serpent and sages surround this image. Sometimes, Pārvati is also nearby. Ādiśankarācārya has composed two दक्षिणामूर्ति सोत्र s.

Kalyāna Sundara : This image is indicative of Śiva-Pārvati wedding .

पिंडरूप (लिंगरूप): भग (female organ) and लिंग are the two organs instrumental in the creation of living beings. Realising this, the aborigines gave respectable status to both these organs. So, pedestal being symbolic of 'भग' and लिंग symbolic of male organ were combined to give लिंगरूप. Earth means creation and Śiva means sanctity. Creation and sanctity are united in the pedestal (पाणिपीठ). Creation of the universe has been possible through the will of Śiva and not by sexual union. Śiva and Pārvati are parents of the universe in this sense. Kaniska's son Haniska started worshipping Śivalinga from the 2nd century. After Śiva-Śakti cults came into

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existence, Śivalinga concept came into being. Without भक्ति (devotion), Śiva will not be pleased to grant any boon.

So worship of शक्ति with शिव came into being. The oval shaped शिवलिंग also symbolises cosmic energy. The shape of modern nuclear plants is similar to that of a शिवलिंग.

8. Varieties of लिंग

Moveble and immovable (Dynamic and Static). Moveable लिंग is prepared only for a special type of worship. Just as a new idol of Ganesh is prepared for गणेश चतुर्थी and ceremonially disposed of by immersing in water after the worship, similarly, this लिंग is prepared for worship and then ceremonially disposed of. Immovable लिंग is installed in a particular place.

1) लिंग below the ground level is स्वयं भूः. Since it is generallyl believed to have immense energy it is installed below the ground level. If it is above the ground, devotees cannot bear its energy. (Tirupati Balaji's eyes are half open. The reason is devotees coming for His *darśana* should not be inconvenienced by the piercing rays of light emanting from His eyes). A worshipper practically prostrates before लिंग below the ground level and offers worship. They are formed by the will of शिव. शिवतत्व in such लिंग is lesser than that which is present in

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ज्योतिर्लिंग. In course of time, some devotee happens to have vision of such लिंग and then onwards worship of that लिंग begins.

2) लिंग on the ground level: These are installed by either sages, - Rsis or monarchs. Their potency is less. Devotees can bear this much of energy. The worshipper sits in a place a little low and performs *puja*.

3) लिंग above the ground level : Devotees in a group install the same. Energy is lowest in this and is bearable by all. The worshipper sits on a raised platform near the लिंग and performs *puja*.

The second and third type of लिंग s are known as man made. These are made by men and so they might have been named as man-made. Such a लिंग is considered as static or immovable. It has three parts ब्रह्मभाग, विष्णुभाग and रूद्रभाग. The one below the other is known as ब्रह्मभाग. It is square shaped. The central octagonal shape is विष्णुभाग. Both these parts are below the ground. The topmost tall and round shaped is known as रूद्रभाग. This is also called पूजाभाग. It is so named because all the offerings of worship are placed on it. It is said in the texts on science of sculpture that there must be lines on रूद्रभाग. These lines are known as ब्रह्मसूत्र. There are no such lines on divinised and ancient लिंग s.

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4. Lingas hanging in the air : लिंग in Somanath was prepared by mercury and was 5 metres in height above the ground and with no support. Devotees were going below the same. That served as going round the लिंग or प्रदक्षिणा.

लिंग :

(a) लिंग is a mark of feeling of any object or a symbol. मेदिनीकोश gives the following meaning of the word लिंग.

लिंग चिह्नेटिनुमाने च सांयोक्त प्रकृतिरपि ।
शिवमूर्ति विशेषे च मेहेगेऽपि नपुंसकम् ।।

The लिगं mark is neuter having the meaning of Nature, special शिवमूर्ति and Phallus according to inference सांख्यशास्त्र. But normally the word लिंग connotes ' शिवप्रतीक ' - Śiva symbol.

(b) At the time of deluge the entire universe gets merged in the लिंग along with the Five elements पंचमहाभूत. At the time of creation the लिंग again emerges from the five elements. So it is regarded as लिंग.

(c) Mahālinga has three eyes. They are symbolic of creation, maintenance and destruction. At the same time they symbolise तम (तिर्यक्)- dormant, रज (विस्फुटित) - active and सत्व (समान) harmony.

पाणिपीठ Earth is the eldest daughter of दक्षप्रजापति . अदिति, उत्तानपाद, मही and पाणिपीठ are her forms.

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Suvarna-śankhi is the original name of पाणिपीठ. The reason is conch is similar in shape resembling the reproductive organ. Worship of पाणिपीठ is the worhsip of Mother Goddess. Lines engraved inside the पाणिपीठ are very important. The harmonious energy generated in the लिंग will be active inside and the destructive, dormant energy is thrown out of the पाणिपीठ along with the flow of water.

(a) Varieties of पाणिपीठ according to circular measurement.

1. The पाणिपीठ with thrice measurement of the circular measurement of लिंग is good.

2. The पाणिपीठ with one and a half measurement of the circular measurement of लिंग is better.

3. The पाणिपीठ with fourfold measurement of the circular measurement of the लिंग is the best.

(b) Height : पाणिपीठ must be as high as विष्णुभाग of लिंग.

(c) पाणिपीठ may have 4,6,8 or 16 angles. But mostly it is circular in shape.

Jyotirlinga : There are twelve ज्योतिर्लिंगs. They have emanted in an effulgent form. The thirteenth पिंड is known as कालपिंड. That which has crossed the limits of पिंड (body) is कालपिंड. The twelve ज्योतिर्लिंगs are :

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JYOTIRLINGA	PLACE
1. Somanāth	Prabhas Patan, Near Veraval, Saurashtra (Gujarat)
2. Mallikārjun	Shreeśaila, Andhra
3. Mahākāl	Ujjain, Madhya Pradesh
4. Omkar	Onkara, Mandhata, Amaleśvar Madhya Pradesh
5. Kedarnāth	Himalaya
6. Bheemāśankar	Dakini, Khed Taluk, Dist. Pune, Mahārāshtra
7. Viśveśvar	Vāranāsi, (Banaras) Uttar Pradesh
8. Tryambakeśvar	Near Nasik, Mahārashtra
9. Vaidyānāth	Par{i, Bhid Dt. Mahārashtra or
(Vaijnāth)	Vaidyanath Dham, Bihar
10. Nagesh	Darukavan, Aundha, Parbhani Dt. Mahārashtra
Nāgnāth	Almora,Uttar Pradesh
11. Rameśvara	Sethubandh, Dt Ramnathpur. Tamil Nadu
12. Gṛushnesh	Verul, Aurangabad Dt. Mahārashtra

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The twelve Jyotrilingas form the body and Paśupathināth in Kātmandu, Nepal forms the head of Jyotirlingas.

For possessing रुद्राक्ष मंत्रसिध्दि, one has to select Jyotirlingas of quality and energy and bathe them. For instance, Mahākāla, is full of dormant energy. Nāganāth is the form of Harihar with a predominance of Truth and Dormant quality. TryambakeŚvar is a combination of three qualities. त्रिगुणात्मक (Avadhut). Somanath is capable of removing diseases.

Meaning of Jyotirlinga

1) Expansive ब्रह्मात्मलिंग or Expansive light

2) ब्रह्म, माया, जीव, मन, बुध्दि, चित्त, अहङ्कार and पञ्चमहाभूत as are twelve elements. They are called Jyotirlingas in *Taittireeya Upanisad.*

3) Twelve forms of शिवलिंग.

4) पाणिपीठ is यज्ञशिखा. It is symbolic of यज्ञवेदिक platform of यज्ञ . लिंग is symbolic of यज्ञज्योति .

5) They are symbolic of twelve आदित्य s.

6) Dormant volcanoes openings.

Yama, God of Death, is from the South direction. He is in the jurisdiction of Śankara. So Śankara is the Lord of the Southern direction. Jyotirlingas face the South. This means that the movement of the flow from

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पाणिपीठ is in the southern direction. Mostly, temples do not face the south. If the पाणिपीठ faces South, i.e., if the movement of the flow is towards the south, that लिंग is considered most powerful. If the movement of the flow is towards the North that लिंग is considered less powerful.

बाणलिंग : This is one type of शिवलिंग. A peculiar shaped white stone found in the Narmada river is called बाणलिंग. B*ā*n*ā*sura got them prepared for worship and scattered them on a mountain situated on the bank of Narmada river. It is mentioned in *Yājnyavalkya Samhitā* that these were washed away by the water flowing from the mountain and deposited in Narmada river.

बाणलिंग are found in the Ganga and Jamuna rivers also.

बाणलिंग of शिव and सालिग्राम of विष्णु both are like unbreakable marble stones. So they retain their shape and are heavy.

लिंग according to युग or age :

युग - **Age**	लिंग
सत्य वृत	Pearl
त्रेता	Gold
द्वापर	Mercury
कलि	Mud

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Five faced Śiva (पञ्चमुखी शिव)

Table shown below gives the name of the five faced Śiva, elements contained in it, face facing the direction, special textures and their meanings :

Name	Element	Direction	Special Features	Meaning of the features
1.Mahādeva	Earth	East	(a) Three eyes (b) Ten arms	Sun, Moon and Fire.
		Ten directions		
1. Mahādeva	Earth	East	Ganga Half -Moon on the head. Matted hair surounded by a Serpent.	
2. Bhairava	Water	South	(a) Mace in the hand (b) Matulinga variety.Atom or seed of of fruit in the hand (c) Blue cover, Ferocious jaw. Flame flowing from the mouth. Garland of skulls round the neck. Serpent belt.	Energy Universe

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3. Nandivaktra तेज		West	a) Skin in the hand	Effulgence
			b) Trident in the hand.	Evolved
			c) White stripes on the forehead	Involved
			Smiling face, Lips red like Coral	
4. Umavaktra	Air	North	(a) Mirror in the hand	Knowledge
			(b) Lotus in the hand	Detachment
			(c) Rosy hand and face	
5. Sadāśiva (ईशान)	Sky	ऊर्ध्व above	Eyes gazing the sky	Spiritual progress
			with form	
			without form Relative absolute	

Special features in the entire body	Meaning
Matted hair	Brahma
Grace of the Moon,	Wealth
Serpent Vasuki	Godly rage (anger)
Dotted Tiger skin	Instinct
Nandi	Sacred धर्म

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Five faced शिवलिंग : Five faced शिवलिंग s are found in many places. The names of those five faces are सद्योजात, वामदेव, अघोर, तत्पुरुष and ईशान.

Four faces of the creator ब्रह्म are : -

1. Creation 2. Maintenance 3. Destruction and knowledge 4. Feeling about the same

The meaning of Śiva's four faces in the four directions are the same. The fifth is gazing the sky (विश्वमुख) is proof of sanctity and spiritual progress.

त्रिमूर्तिरूप - If there is a शिवलिंग or Nandi in front of a त्रिमूर्ति that is indicative of Śankara. Otherwise it is the image of Datta (दत्त).

पञ्चमहाभूतलिंग

पृथ्वी - शिवकञ्ची	Earth -	Śivakanchi
जल - जंबूनाथ	Water -	Jambunāth
तेज - अरुणाचल	Effulgence -	Arunāchala
वायु - काळहस्ति	Air -	Kālahasti
आकाश - चिदंबरम्	Ether sky -	Chidambaram

* All these are in South India.

अष्टोतरशत and सहस्रलिंग - Both these लिंग s are formed by marking one hundred and eight or thousand square of vertical and horizontal, parallel lines on the रूद्र portion रुद्रभाग .

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Dhārālinga - धारालिंग

This लिंग is formed by marking five to 24 deep vertical lines on विष्णुभाग -Visnu portion. Due to these lines the movement of the flow of water is made easy while bathing the लिंग.

9. Worship

Śiva and all deities of this family are believed to be very innocent and easily satisfied by humble offerings. It is not necessary to build a temple for them. They happily stay on the top of a hillock, below a tree, on a platform below a Peepul tree or any place mentioned. They are not greedy for any lavish dish. They are satisfied if a single coconut is offered to them.

Preparation of worship :

Applyig भस्म : No worship of Śiva is auspicious without putting on भस्म or ash. Brahmins are required to put on भस्म or ash before beginning ceremony, *havana*, *japa*, यज्ञ routine worship of the gods and वैश्वदेव.

Method of preparing भस्म : Cow dung collected before it falls on the ground should be turned into cakes dried and burnt. भस्म so prepared by these cakes is pure भस्म. After it is sanctified by chanting *Gayatri* hymn it becomes fit to be used. Those who have not been initiated in गायत्री hymn, can purify the same by any accepted शिव hymn .

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Substitute for Bhasma :

Earth collected from any ancient sacrificial place is used at times as a substitute for भस्म . Ash or ashlike earth available on the hillock known as "Ash Hillock" in Gangapur, is also used as भस्म . Tantriks, however, use ash from cremation ground as Bhasma.

Where to Apply भस्म ?

1) By chanting or by reciting सद्योजात hymn the ash must be placed on the left palm. 2) It must be sanctified by chanting अग्निरिति मन्त्र 3) It must be pressed by reciting मानस्तोक मन्त्र .

It must be smeared on the head by reciting त्र्यंबक मन्त्र . It must be smeared on the forehead and arms by reciting *Tryayush mantra* by repeating the same mantra it must be smeared on other places on the body.

With emotion

Those not conversant with मन्त्र have to smear the same भस्म with pure emotion or feeling. In short, importance of smearing भस्म is immense. One should listen to the chanting of *mantras* with concentration.

Tripundra : This means three horizontal stripes of भस्म marked on forehead.

How to smear the भस्म ?

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The method of smearing the भस्म is described in ब्रह्म कर्म of RgVeda which is as follows : After आचमन and प्राणायाम, भस्म should be taken on the left palm, moistened with water and the same should be applied on the forehead as three horizontal stripes by the three middle fingers of the right hand. Then the same should be applied on the face, heart, neck, navel portion, both the arms, both the sides, secret organs and both the feet. Then after applying it all over the body repeat Śiva-Śiva-Śiva three times.

First draw the top and bottom stripes from left to right with the help of middle finger and ring finger. Then draw the central stripe from right to left with the help of the thumb in the opposite direction. (By drawing the stripes in two directions pulses on the right and left remain dormant and help in keeping सुषुम्न pulse active.)

Tripundra should be of the shape of the eye brow. Normally a dot of भस्म is put in the middle of त्रिपुंड्र.

Significance of three stripes :-

A.

	Upper	**Middle**	**Lower**
Alphabet	अकार	उकार	मकार
Fire (अग्नि)	गार्हपत्य	दक्षिणाग्नि	आहवनीय
Region (लोक)	भू	नभ भुव	द्यु स्वर्ग

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Parameśvara's	आत्म	अंतरात्म	परमात्म . Form
Quality (गुण)	रज	सत्व	तम
Veda	Rgveda	Yajurveda	Sāmaveda
Energy (शक्ति)	Action	Will	Knowledge
Time (काल)	Morning	Noon	Evening

Presiding Deity : Mahadev, Maheśvara Śiva

B. त्रिपुंड्र means knowledge, sanctity and penance (yoga practice) and the three eyes of Śiva.

C. According to *Vāsudevopanishad,* त्रिपुंड्र stands for त्रिमूर्ति, three व्याहृति (Particular मन्त्र to be recited while performing संध्या) and their Metres.

D. According to Astrology the three lines from top to bottom symbolise गुरु, शनि and रवि, respectively.

Who has to apply ? ब्रह्मचारी, गृहस्थ, वानप्रस्थ and all of them have to apply भस्म. All the classes वर्ण are eligible for applying भस्म.

Benefit : भस्म is useful in warding off any type of sin.

Wearing रुद्राक्षि : While performing शिवपूजा one has necessarily to wear the garland of beads रुद्राक्षमाला round the neck. Followers of नाथ cult, वाम cult and कापालिक attach great significance to this.

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Etymological meaning of the word रुद्राक्ष : The word रुद्राक्ष is a combination of two words रुद्र and अक्ष . There are various meanings for the two words रुद्र and 'अक्ष'. These meanings are explained below :

1) अक्ष means eyes . रुद्र अक्ष means He is रुद्र who can see and do everything /e.g. Third eye. अक्ष means axis. Eye ball rotates on one axis. So that is also known as अक्ष. 2) □ □means one with a weeping face. 'अ ' means taking and ' क्ष ' means giving . 'अक्ष ' means capacity to give and take. रुद्राक्ष means a capable person who accepts the sorrow of one who is weeping and who in turn gives happiness to him.

रुद्रवृक्ष (रुधिरवृक्ष): This is found 3000 metres high above the sea level or 3000 metres below the sea level. These trees grow in holes. They are not found on an even space. The leaves of these trees resemble leaves of tamarind tree or *Gulaganji* (the scarlet and black seed of wild liquorirce). But they are slightly longer. At a time two thousand fruits grow on this tree in a year. Sages residing in the Himalayas consume only these fruits. This fruit is known as अमृतफल also. One does not feel thirsty by eating this fruit.

रुद्राक्ष : These fruits get ripened in winter and fall down. Then the inner seeds get dried up. There will be fifteen to sixteen seeds (रुद्राक्ष) in a single fruit. Greater

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the seeds in a single fruit smaller the shape of seeds and lesser the cost. Small रुद्राक्ष are not used singly. A garland is made of these रुद्राक्ष . Along with them there will be a large रुद्राक्ष also. There will be a hole right from the begining. No hole need be made. This hole is known as वाहिनी. The colour of रुद्राक्ष is mild red. Its shape is flat like a fish. There will be yellow stripes on it. Its one tip is like an open mouth.

Special features : -

1) रुद्राक्ष transforms effulgence तेजस् in the environment into oil. It is believed that if one sits below a रुद्राक्ष tree and repeats 'ॐ नमः शिवाय' perfumed oil trickles from it the whole day i.e., twenty-four hours. If wind is blown through the hole of रुद्राक्ष, this oil comes out. If रुद्राक्ष is seasoned, air comes out in place of oil. रुद्राक्ष Oil is sweet scented. Oil is extracted from its tree also. 2) रुद्राक्ष transforms divine light rays into sound waves in a human body and transforms the sound waves into light rays. By this process, a man can grasp divine waves and human thinking gets transcribed in divine language. 3) रुद्राक्ष absorbs equal (सत्व) waves. Equal waves reveal through its eyebrows. If real रुद्राक्ष is held by the hand, sensation is felt. During that period, the human body absorbs equal waves emanating from रुद्राक्ष . When रुद्राक्ष is held by the thumb and the ring finger its sensation is felt

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in any part of the body. If रुद्राक्ष is kept aside, its effect will be felt for nearly half an hour. That means, during this period sensation is felt by holding anythng through fingers. But if the hand is washed by water, no such sensation is felt. 4) The garland of रुद्राक्ष can be used for undertaking any जप . 5) Any जप with the garland of रुद्राक्ष round the neck is thousand times more effective than जप without wearing it.

So, followers of Lord Śiva firmly believe that without wearing a रुद्राक्षमाला no instant मन्त्रसिध्दि is possible. 6) रुद्राक्ष is helpful in the awakening of कुंडलिनी (Serpent like ring) and breath control.

Imitation रुद्राक्ष

भद्राक्ष : This tree resembles रुद्राक्ष tree. Its fruits and seeds are circular in shape. Seeds have no faces, whereas रुद्राक्ष seeds have faces. This means that it has no higher or lower parts. If भद्राक्ष is used it increases poison which means imbalance or uneven waves increase. Normally भद्राक्ष is sold as रुद्राक्ष. Birds do not eat fruits of this tree. If per chance they happen to eat them, they die.

विकृताक्ष : Now-a-days these are sold as रुद्राक्ष. This is a seed of a wild fruit grown in forest. विकृताक्ष are used in तांत्रिक यज्ञ, जारण - मारण , उच्चाटन etc. A tribal sect known as

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Gurang in Nepal appear to have started using विकृताक्ष. From one end to the other a hole is made in it with the help of a hot needle and shapes of ॐ, स्वस्तिक, शङ्ख , चक्र, etc. are engraved on it. To colour it they soak it in dyed water. So its colour is washed away when it comes into contact with water. Artificial रुद्राक्ष are made of lac, wood, plastic, etc.

Difference between real and imitation रुद्राक्ष.

	Real रुद्राक्ष	**Imitation रुद्राक्ष**
1. Shape	Flat like a fish	Round
2. Colour (Mild Red)	Fast colour	No guarantee, Colour may be washed
3. When put in	Instantly touch the bottom	Floats or water slowly goes down
4. Hole from one end to the other	Natural	To be made with the help of a needle
5. If put in a copper vessel or in water revolves around itself	Yes	No
6. After certain time it drowns.	No	Yes

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7. Price (1997)	Rs. 4,000 to Rs.40,000	Rs.20 to Rs.200
8. Absorbs -which waves	Equal (सत्व)	
9. Feeling of sensation	Yes	No

Saints and imitation रुद्राक्ष.

If the saints give ' imitation ' रुद्राक्ष for all outward purposes, it is 'real' from within because it possesses the चैतन्य force of their soul.

Genuine रुद्राक्ष.

Peculiar features :- a) More weighty and full of effulgence तेज . b) Faces are clear. c) Auspicious marks of शिवलिंग and स्वस्तिक . d) Big in large रुद्राक्ष, small in a little सालिग्राम are considered the best मेरुमन्त्र. e. रुद्राक्ष of a tree, which cannot be embraced. f. रुद्राक्ष of a tree above the sea level. g. रुद्राक्ष on the top most branches of a single tree.

रुद्राक्ष grown at great heights absorbs greater quantity of equal waves - सत्वलहरी ; descending from above. So they are very effective. White coloured रुद्राक्ष is the best. Mild red, yellow or reddish रुद्राक्ष are good. Normally white and yellow coloured रुद्राक्ष are not available. Mild red or dark रुद्राक्ष are available everywhere.

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Practical suggestions regarding their use.

Purification of रुद्राक्ष : In the beginning water has to be sprinkled from five to sixty one times repeating the sanctified मन्त्र. Then it should be placed near any installed लिंग. Unless it is placed near a ज्योतिर्लिंग or any installed लिंग, there will be no special energy flow in a रुद्राक्ष. Then on some auspicious occasion (e.g. महाशिवरात्रि, अमृतसिध्दियोगः, etc.); taking into account the number of faces on it, one has to recite the special mantra मन्त्र of that face or those faces, twenty one, forty two hundred and two times and perform one रुद्राभिषेक chanting मृत्युंजय or अघोर मन्त्र. After this process, शिवतत्व or divine energy according to its face, makes its presence felt in रुद्राक्ष. This रुद्राक्ष is known as सिध्द रुद्राक्ष.

Retention of रुद्राक्षसिध्दि. After wearing a सिध्द रुद्राक्षि to retain its सिध्दि becomes very important. In order to retain its सिध्दि, it is necessary to observe the following rules.

A) Smearing भस्म or ash.

B) Worship of शिवलिंग, शिवलिंगपूजा or रुद्राक्षपुजा is obligatory. No other person should be allowed to touch सिध्दरुद्राक्षि. If by oversight anybody touches it, it has to be purified by गोमूत्र or तीर्थजल.

C) Repeat or Recite शिवस्मरण both the times after

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getting up in the morning and before going to bed. In the evening one has to remember शिवं name.

Method of wearing रुद्राक्ष': Even while wearing सिध्दरूद्राक्षि, it is obligatory in wearing it on an auspicious occasion only. Before helping one to wear a रुद्राक्ष, the authorised person मन्त्रसिध्द व्यक्ति, smears भस्म on his own forehead and repeating शिवमन्त्र takes a vow and ties रुद्राक्ष on the devotee's body. Then the authorised person asks the devotee to repeat शिवमन्त्र. रुद्राक्ष has to be worn after joining them with the help of thin wire made of gold, silver, or capper or woolen thread.

How many-faced रुद्राक्ष to be worn on which part of the body? While deciding this, the following points are to be kept in mind – strength of the different parts of the body absorbing the energy of रुद्राक्ष, capacity to retain that energy, divine elements of those parts of the body and the purpose of wearing रुद्राक्ष. There are 1 to 35 faced रुद्राक्षs with 1 to 35 faces.

In this way, ancient scholars have expressed their thoughts without coming in the way, of religious feelings in respect of the word Śiva. The word Śiva is mentioned in the RgVeda. But the word Śiva does not connote here the usually accepted meaning as a deity wearing elephant skin etc. It is, however, used to convey the sense of being auspicious, propitious, happy, well-being. The word Siva

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came to be identified as one of the त्रिमूर्ति s in Hindu philosophy. For more details the book "Development of Hindu Iconography" by Jitendranath Banerji, University of Calcutta -1956, may be referred.

It is not so easy to bring together at one place the verious meanings of the word Śiva. In the present context a scientific study of the Śaivāgamas is the need of the hour. However, in pursuing such a study care must exercised to see that religious or community feelings are not hurt. Therefore, for the study of *Āgamas*, cooperation and help of Scholars, मठाधिपति's and persons in public life is required.

This work "Śaivagamas - A Bird's-Eye View" could not have been published without the generous financial help of the University Grants Commission and the stout support of the Karnataka University.

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About the Book

सर्वे जनाः सुखिनो भवन्तु is the vital message of the Āgamas applicable at all times. The vigourous thoughts of our ancestors can never lose their freshness; as such, they shall always remain the true guiding stars even in the modern world. For this reason, the study of Āgamas has enjoyed prime importance in these days of science. Human values are the core of these Āgamas. Hence the motto of these Āgamas is the welfare of mankind. The Śaivāgamas insist on this with all the emphasis at their command. The chief principles of these Śaivāgamas are the corner stones of the constitutions of all the countries.

This work - "Śaivāgama - A Bird's - Eye view"– discusses topics like the Vedas, Āgamas, Śaivism, Vaiṣṇavism, Śāktism, Saura, Kāpāla, Yāmala and other doctrines in general and a code of good conduct (सदाचार) in particular. This work also deals briefly with Vāma, Dakṣiṇa and Miśra Śaiva types and sheds light on the routines and the treatment of Pancagocaras.

This book also highlights the supremacy of Lord Śiva. Here the five aspects of Lord Śiva like Anādi Śaiva, Ādi Śaiva, Mahā Śaiva, Anu Śaiva and Antar Śaiva are explained in detail. In addition, special features of Lord Śiva like spiritual features, physical features, family and attendants etc. are also explained in the second part of the book. Preparation of भस्म is another important point described in this part. Image science (*Mūrti vijñāna*) and methods of worship are dealt with in the concluding part of this book. In fine, the work is a compendium on the Śaivāgamas.

UGC / SAP / DSA / II / PROGRAMME
Dept. Of Sanskrit
KARNATAK UNIVERSITY - DHARWAD-3
2001

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